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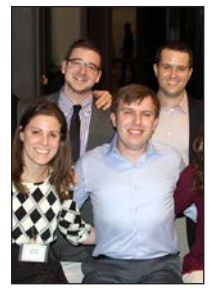

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WASHTENAW JEWISH NEWS

December 2015/January 2016 Kislev/Tevet/Shevat 5776 Volume XV: Number 4 FREE

Reconstructionists and Jewish Alliance for Food, Land and Justice to host Tu B'Shevat Shabbaton

Carol Lessure and Margo Schlanger, special to the WJN

Do you remember celebrating Tu B'Shevat—the Jewish New Year for trees—when you were young? Maybe you shivered your way outside and planted a tree (if the ground wasn't frozen) or took a walk and learned to identify trees by their bark and evidence of their leaves and fruits on the ground. For many, this minor holiday didn't resonate. It may be the beginning of spring in Israel, but in North America, it's hard to celebrate trees in the dead of winter.

Rabbi Michael Strassfeld

This year, the Ann Arbor Reconstructionist Congregation (AARC) and the Jewish Alliance for Food, Land, and Justice invite the community to join them to engage with Tu B'Shevat, on Friday night, January 22, and Saturday afternoon, January 23, at the Jewish Community Center of Greater Ann Arbor. The events will be guided by Rabbi Michael Strassfeld, a frequent visiting rabbi with AARC this year and Rabbi Emeritus of the Society for the Advancement of Judaism in New York City. Rabbi Strassfeld is the author, editor, or co-editor of numerous books and articles, including three versions of the *Jewish Catalog*, *A Shabbat Haggadah: Ritual and Study Texts for the Home*; and *Jewish Holidays*, a guide to the holidays used in many Jewish households.

Since the 1973 appearance of the first *Jewish Catalog*, subtitled "a do it yourself kit," Rabbi Strassfeld's books have been the go-to publications for progressive American Jews seeking explanations, contemporary readings, and resources relating to traditions and holidays. He explains that it was Kabbalists of Safed who in the 17th century created a Tu B'Shevat seder, loosely modeled on the Passover seder. Over the past several decades, Jews across the world have used Tu B'Shevat as a time to focus on the environment.

The January Shabbaton will be environmentally-themed throughout. It will begin Friday, January 22, with a Tot Shabbat service from 5:45–6:15 p.m.; Rabbi Strassfeld will lead preschool kids with songs and a story. Kabbalat Shabbat services start at 6:30 p.m., followed by a vegetarian (nut free) potluck dinner. Childcare will be provided (with reservations). On Saturday, January 23, Rabbi Strassfeld will lead text study at 4 p.m., followed by a Tu B'Shevat seder at 5:30 p.m.

Rabbi Strassfeld explains: "The classic Jewish texts about the environment [Deuteronomy 20:19-20; Rambam, Mishneh Torah, Laws of Kings and Wars 6:8, 10] prohibit the wanton destruction of nature. The stress on wanton destruction implies that the destruction of natural resources is permissible if it benefits human beings. We will study other Jewish texts to see how Judaism can help us to create a contemporary environmental ethic rooted in the value of all things."

The Tu B'Shevat seder is structured around eating of four different kinds of fruit, coupled with readings, songs and kavanot/reflections. Rabbi Strassfeld notes, "Our Tu B'Shevat seder will combine the focus on personal growth of the Jewish mystics with contemporary ecological concerns." Detroit's Congregation T'Chiyah and its rabbi, Alana Alpert, will be joining the Ann Arbor community for the seder, as will several Hazon Detroit fellows.

The events are co-sponsored by AARC and the Jewish Alliance for Food, Land, and Justice. They are a continuation from last year's year-long exploration of the teach-

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Curator of Polish Jewish Museum to speak at University of Michigan

Yaffa Klugerman, special to the WJN

If you've visited a Jewish museum lately, chances are that Barbara Kirshenblatt-Gimblett has visited it too.

The list of museums where she has served as a consultant reads like a directory of some of the most well-known Jewish exhibitions in the world. They include Beit Hatfutsot in Tel Aviv, the Jewish Museum Berlin, the Jewish Museum in New York, the Jewish Museum and Tolerance Center in Moscow and the United States Holocaust Memorial Museum in Washington, DC. She now serves as the chief curator of the core exhibition of POLIN, the Museum of the History of Polish Jewish in Warsaw—and she insists that there is no other museum like it.

"POLIN Museum is a *gesamtkunstwerk*, a remarkable integration of a memorial site, fitting architecture, and innovative multimedia narrative exhibition," she said. "Nowhere else is this

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POLIN Museum and (top right) Barbara Kirshenblatt-Gimblett

Light up the night

Chana Sara Elias, special to the WJN

Come celebrate Hanukkah with Chabad at the "Light Up the Night" event at Liberty Plaza, where an eight-foot menorah will be lit on Saturday, December 12, at 7 p.m. In addition to the menorah lighting, there will be a fire show, hot latkes, doughnuts and apple cider to enjoy while listening to Hanukkah tunes.

Chabad is internationally known for their outdoor public menorah lightings, totaling

15,000 in 2013. In Ann Arbor, this will be the first time an outdoor public menorah lighting will be held for the community-at-large. Ann Arbor is now joining the menorah-lighting ranks with thousands of cities world-wide, one of the most prominent public lightings being the National Menorah, which is held in Washington, D.C., that Joe Biden lit in 2014. There is no charge to attend "Light Up the Night."

The Chabad menorah fun doesn't stop there—there will be a chance for the kids to build their own menorah at Home Depot on Sunday, December 6, from 2–4 p.m. This is a free event, geared to get the kids into the holiday spirit, complete with bringing home their personally-built menorahs. Music, dreidels, latkes and doughnuts will also be provided.

If this isn't enough dreidels and latkes for one Hanukkah, then join Chabad again on Sunday, December 13, at the new bowling alley, Revel and Run (formally Colonial Lanes) to bowl to Hanukkah music. A bowling-pin menorah will be lit, in addition to other exciting games to play. Admission for this event is $10/person, it includes bowling shoes and one game.

For more information, contact call 995-3276 #15 or director@mycampganisrael.com. ■

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New "Issues for Parenting" educational series represents a community effort

Sarah Schneider Hong, special to the WJN

Since the summer of 2014, Jewish Family Services has been offering a free educational series entitled "Issues for Aging," co-sponsored with the Jewish Community Center of Greater Ann Arbor. While that popular program is ongoing and continues to provide valuable information and support to older adults and their caregivers, it has also inspired the launch of a new community educational program for parents.

Issues for Parenting is a new, free educational series which hosts expert speakers to present on topics of great interest and relevance to parents. On October 22, the first "Issues for Parenting" lecture addressed the topic of "Cyber Safety." Melissa Hudson, an educator from the Washtenaw Area Council for Children, presented on essential information such as cyber-bullying, privacy, digital reputation and more.

All in the community are welcome to attend these adult-only programs. Ali Reingold, director of admissions and marketing for Hebrew Day School, has this to say, "HDS is excited to partner with JFS and the JCC to support families within and beyond our school. A program like this, with such universal appeal to families, will help strengthen the Jewish community's ties to greater Ann Arbor."

The next event in the series, "Issues for Parenting: Promoting Financial Literacy for Youth," will be held Thursday January 21, from 7:30–9 p.m. at the JCC. At this free event, Louise Morse, Financial Literacy program coordinator at the Bank of Ann Arbor, will address issues such as introducing financial responsibility to children; explaining wants versus needs; and understanding credit and money management. Light refreshments will be served. Registration is required by emailing programs@jfsannarbor.org or calling JFS at 769-0209. For questions and more information, contact Sarah Hong at JFS.

Other possible topics for the Issues for Parenting series include promoting resilience in students, and childhood nutrition. If you are a parent who would like to suggest a topic for the series or an expert interested in donating time to this community program, contact Hong at sarah.hong@jfsannarbor.org. ■

Polish Jewish Museum, continued from page 1

story told in this way. And there is no more appropriate place to tell this story."

How the museum came to be is the subject of her talk on January 13, "Rising from the Rubble: Creating the Museum of the History of Polish Jews." The lecture, sponsored by the Jean & Samuel Frankel Center for Judaic Studies at the University of Michigan, will take place at 5:30 pm at the U-M Museum of Art's Stern Auditorium. The event is free and open to the public.

"The core exhibition at POLIN recovers the thousand-year history of Polish Jews and tells the story in the very place where it happened," Kirshenblatt-Gimblett explained. "The museum completes the memorial complex. We go to the Monument for the Ghetto Heroes to honor those who perished by remembering how they died. We come to POLIN Museum to honor them and those who came before and after by remembering how they lived."

The museum stands on land that was once part of the Warsaw ghetto, and has attracted over a million visitors since it opened in 2013.

Kirshenblatt-Gimblett is University Professor Emerita and Professor Emerita of Performance Studies at New York University. She is the author of several acclaimed books, including *Destination Culture: Tourism, Museums, and Heritage; Image before My Eyes: A Photographic History of Jewish Life in Poland, 1864–1939; The Art of Being Jewish in Modern Times;* and *They Called Me Mayer July: Painted Memories of a Jewish Childhood in Poland Before the Holocaust*, which she co-authored with her father, Mayer Kirshenblatt z"l. She has received many awards for her work, including a recent medal from the president of Poland for her contribution to the creation of POLIN.

Her visit is the latest event planned as part of an official partnership established last year between the museum and the Copernicus Program in Polish Studies (CPPS), along with the Frankel Center. The agreement facilitates collaboration on research exchanges for faculty, as well as pedagogic activities for U-M students.

"POLIN is a very important cultural institution," noted Genevieve Zubrzycki, director of CPPS and a Frankel Institute fellow. "The museum pointedly shows that the current intrinsic Catholicity of Poland is the exception instead of the rule in Polish history. Polish visitors therefore learn that Poland was and can be different than it currently is, and that it can live relatively peacefully with others without any threat to their own identity."

Kirshenblatt-Gimblett hopes that those who attend her lecture will see why POLIN represents much more than an ordinary exhibit. "Museums," she said, "can be agents of transformation that can move a whole society forward." ■

Tu B'Shevat Shabbaton, continued from page 1

ings of Shmita, and are funded by an impact grant from the Jewish Federation of Greater Ann Arbor. AARC and the Alliance welcome all community members to join any or all these Shabbaton activities; the events are free, but online registration is required. More details and registration for any or all of the events can be found at http://aarecon.org and http://shabbaton-FoodLandJustice.eventbrite.com. ■

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Yiddishe Cup returns to Ark, February 6, with Klezmer and Motown

Carl Goldstein, special to the WJN

Yiddishe Cup, the Cleveland-based klezmer band, will return to The Ark on February 6, at 8 p.m., with a mix of Jewish music and Motown favorites. Two years ago, Yiddishe Cup first collaborated with Motown-style soul singer Tamar Gray of Cleveland Heights, Ohio. She has since joined Yiddishe Cup. In her childhood, Gray belonged to the Worldwide Church of God, a Christian denomination that adhered closely to the Hebrew Bible. Church members fasted on Yom Kippur and celebrated Succoth (the Festival of Booths). Gray currently is an assistant pastor at a Cleveland church.

Bert Stratton, the Yiddishe Cup bandleader, said, "Our band is now the Afro-Semitic Experience, except that name has already been taken by a group in Connecticut. We have this amazing funk drummer now, too. Ivan George. He grew up on gospel and James Brown funk."

Singer Tamar Gray has impressive credentials --"*yikhes*" (Yiddish for lineage). Her mother and aunt fronted the award-winning Hampton Family Band in Indianapolis. Her brother is a professional trumpeter in Chicago. Her uncle is trombonist Slide Hampton. Gray is a vocal music teacher.

Gray said, "My Hebrew isn't that good, but I'm getting better. I do '*Bashana Haba'a*' and '*Hine Ma Tov*' pretty well. It's all soul music, you know."

Bandleader Stratton said, "We mix *Hine Ma Tov* with Dixieland music—with *The Saints Go Marching in*. We'll also occasionally break into Aretha Franklin and Tina Turner. What does this have to do with klezmer? Nothing! But like I keep saying, if it's soulful I like it. The first klezmer album I ever bought was clarinetist Giora Feidman's album entitled *Jewish Soul Music*. So when klezmer got popular, it was called Jewish soul music. Still is."

The band will also play some of its classic comedy tunes and dance tunes. "We're looking forward to The Ark. We always get the crowd moving there!" Dance leader Alice Stratton, the bandleader's wife, makes sure of that.

The band's lineup for The Ark is Stratton, clarinet; Irwin Weinberger, vocals, saxophone and guitar; Alan Douglass, keyboard and vocals; Tamar Gray, vocals; Ivan George, drums; and Alice Stratton, dance leader. ■

Winter is the season for fitness and fun

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor wants to be sure that the cold and snow of winter will not result in a reduction in activity levels across the many age groups it serves. With a renewed commitment to wellness, the JCC has restructured its staff and introduced classes that reflect the new national fitness trends.

Ethan Krasnow, who already directs youth, camp, and family programs, now includes fitness as part of his portfolio. According to Krasnow, "I already focus on fitness and physical activities as director of youth and camp, so having me responsible for overall fitness at the J makes perfect sense." Krasnow has already brought the trendy Kangoo Power workout, which uses specially designed, shock absorbing, rebounding boots on which participants jump to the sounds of high energy, popular music. Kangoo Power is a total body workout and can be performed at a variety of intensities depending on the fitness level and strength of the participants. Circuit Training is another new fitness class that combines cardio and strength exercises based on the interval training philosophy.

Krasnow notes that the third new class offered was created, "just for the J, because we don't have a traditional dance studio, but we have a great gymnasium." Barre None features a combination of elements from dance, yoga, and Pilates, and uses chairs and floor mats instead of the traditional ballet barre to build balance and strength.

Krasnow says, "I am super excited to bring these fantastic classes to the J. This is the kind of fitness program you would find in much more expensive facilities, but is super affordable through the J."

In addition to the new classes, the JCC will continue to offer the very popular Zumba classes, where Latin dance moves and popular music combine for a cardio workout, and weekly Israeli dancing. For those interested in less intense fitness, the JCC continues to partner with community instructors as well as the Washtenaw Community College Emeritus program to offer Callanetics, Tai Chi, and Low Impact exercise classes. Executive Director David Stone notes that, "while we don't have a traditional fitness center, this JCC has huge potential to impact the health and wellness of our community. We have a beautiful gym and fantastic multipurpose facilities just waiting for exciting classes like the ones Ethan has brought here."

For more information on the fitness classes offered at the JCC, contact Ethan Krasnow at 971-0990 or ethankrasnow@jccannarbor.org, or visit jccannarbor.org. ■

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Ann Arbor's Realtor of the Year

JFS seeks local professionals to mentor refugees/resettled immigrants

Sylvia Jones and Sarah Schneider Hong, special to the WJN

Jewish Family Services of Washtenaw County is seeking local professionals to help refugees and resettled immigrants succeed in America by serving as mentors. JFS already provides individualized services to support and prepare refugees and resettled immigrants in applying their previous education and work experience towards establishing sustainable professional careers in the U.S. The JFS recertification program is part of JFS's broader Employment Services. The goal of recertification is to help those who have professional degrees and/or established career experience in their home countries, to continue in their fields as degreed and experienced professionals practicing in America. The program focuses on serving asylees, refugees, special immigrant visa holders and victims of human trafficking. JFS has helped to recertify medical doctors, pharmacists, engineers and many more.

The staff at JFS are expert in the processes of becoming credentialed in America, which is typically a daunting and discouraging journey for many resettled immigrants seeking to build a meaningful new life in the U.S. Sylvia Jones, one of the recertification specialists at JFS, said, "After leaving a whole life, community and often family members behind, it can be an additional loss for our clients to arrive here and no longer be able to utilize the skills they have honed for so long and to lose that vital sense of passion, pride and dignity which they may associate with their professional lives. Helping clients overcome the hurdles required to regain their professional identities and means of financial stability is an essential service we provide."

To enrich the recertification process, JFS is launching a mentorship program to pair clients with local mentors in their career field (e.g., pharmacy or engineering). Common topics covered in a mentor/mentee relationship could include: networking advice and education/dialogue regarding valued skills, workplace culture, and more. Mentors will be oriented and supported by JFS staff to assist their mentorship process and to help provide some framework for mentorship meetings.

Some basic expectations of a JFS mentor include participation in a brief (1–2 hour) orientation to JFS and Mentorship Program and mentoring a client in specialty career field for up to six months, meeting at least once a month (more frequent meetings are allowed and encouraged, with twice monthly considered as optimal). After the six-month mentor/mentee match has ended, a mentor may choose to partner with a new mentee for a new six-month period or consider their service completed.

Local professionals in all areas of practice, who may be interested in learning more and potentially serving as a mentor, should contact Marie at mgress@jfsannabor.org. ■

How to help with refugee crisis

Rosemary Frenza Chudnof, special to the WJN

During recent months, the Syrian refugee crisis has been on the minds of many people in our community, as well as around the country and the world. The images of unimaginable suffering on the part of people fleeing their untenable situation has naturally provoked the desire to do something now to help. Jewish Family Services hosted a well-attended panel discussion on the refugee crisis on October 21, co-presented by Aaron Gershowitz of HIAS; Rabbi Robert Dobrusin; and Shrina Eadah, JFS' resettlement director. Since that presentation, the agency has received many calls and inquiries about what people in the community can do for the Syrian refugees.

The first thing that anyone can do to assist the Syrian refugees, as suggested by Aaron Gershowitz of HIAS, is to contact their elected officials and encourage them to provide support and welcome to refugees in the United States. Anyone can take on this type of advocacy, which can be quite effective. Contact information for senators and congresspersons are easy to obtain online, and most officials have websites where one can leave messages.

Second, anyone can make either a monetary or in-kind donation to JFS and earmark it for the support of refugee resettlement. Here, however, it is important to make a clarification. Because the Syrian crisis is so acute and so heavily covered by the media, there may be the public perception that Syrians are the only struggling refugees at this time. While it is true that JFS has resettled Syrian refugees, and plans to resettle more during the coming two fiscal years, the agency is already resettling numerous refugees from the same war-torn, desperate region as Syria. These refugees are here now, and they need help today. Therefore, a monetary donation to JFS' resettlement program now will directly help similar refugees, who have faced the same trauma and long journey as the Syrians. One may, of course, earmark a gift specifically for Syrian refugees, but those funds will wait until such time as JFS learns how many Syrian refugees it will resettle, and when.

In-kind donations are also welcome and very helpful; contact Erin or Shrina at JFS to find out which items are particularly needed; or to ask if the agency has a need for particular items you may have.

Finally, a third way that people can take action now to assist refugees is to volunteer for JFS. The Resettlement Program needs volunteers for many activities, including but not limited to accompanying newly arrived refugees to the Social Security Administration or to the Secretary of State to serve as translators, shopping for and preparing refugees' new apartments for their arrival, and, eventually, volunteers to provide a cultural orientation to new arrivals.

Anyone interested in making a monetary donation or an in-kind donation to JFS to support its resettlement program can contact Erin Kelly at ekelly@jfsannarbor.org. Anyone interested in volunteering for JFS can contact Leah Zaas at leahz@jfsannarbor.org. Both can also be reached at 769-0209. ■

Excuse my rudeness

By David Shtulman

Let me apologize in advance. I have some things I want to say about the Jewish community that some of you might find offensive, but I really feel a need to say them.

David Shtulman

After all, it's not like it will be the first time I have offended any of you and it probably won't be the last.

In a community with as much Jewish activity as Ann Arbor, nobody can tell me we don't care. We collectively sponsor a dozen or more programs every week and people attend. There is a hunger for Jewish things to do and information on Jewish topics. There is concern about anti-Semitism in Europe, about events in Israel, about the Jewish identity of our youth and the future of the community. We are proud of who we are and what we have created here. On the other hand, we are way too complacent when it comes to sustaining what we have built and I want to challenge that complacency head on.

Between our regular allocations and the Jewish Community Impact Fund, virtually every Jewish congregation and agency benefits.

Yes, our community is awash in fundraising campaigns. Every congregation is asking its members for more money. Every community agency is running an annual or a one-time fundraiser. The Federation campaign is perpetual. It seems that the day after one annual campaign closes the next annual campaign begins. We feel like we can't finish writing one check before we receive a request to write another. This is insanity.

You are absolutely correct. This is insane, but not for the reason you think. The insanity is not that we receive so many requests for money. The insanity is that we need to be asked so often for money. And that is because the checks we are writing are too small. If they were large enough to meet the needs, we wouldn't be asked for so many of them.

Most of us are complacent. We simply expect that the institutions and services will always be there for us. We will contribute $180 when we could easily give $1,800 and feel we have done our part, because our expectation is that someone else will carry the load. And the truth is that there is a group of families who are carrying most of the load. But they can't carry all of it and the longer we believe they can, the more vulnerable we become. Too many of us should be doing more but we are not thinking about what we would miss if our communal resources began to disappear. Here is just one example:

We can safely assume that there over 100,000 visits to the JCC every year, but only 500-600 people will buy a very reasonably priced membership each year.

Several 100 of us will visit the Jewish Book Festival and several thousand will come to the Jewish Film Festival, but less than 10% of us will feel we should become a sponsor at any giving level.

However, if the JCC was to close its doors one day the impact would be enormous. Not only would we lose all the services of the JCC including the Early Childhood Center, Camp Raanana, after school child care, senior services and cultural arts programs, the Federation, Hebrew Day School, Washtenaw Jewish News, Reconstructionist Congregation and Jewish Cultural Society would lose their homes. I could make a similar case for every Jewish institution in Ann Arbor.

The Federation Annual Campaign is the largest single Jewish fundraising campaign in Ann Arbor. Between our regular allocations and the Jewish Community Impact Fund, virtually every Jewish congregation and agency benefits. In other words, if you do anything Jewish in Washtenaw County, you have been a beneficiary of the Federation Annual Campaign. And a portion of every contribution helps to support needy and vulnerable Jewish communities around the globe giving each contributor enormous reach. Yet, when we look at the statistics we find the following:

We have nearly 3,000 Jewish households in our database—and we estimate there are another 1,000—1,500 households we do not know about.

Of these households, approximately 1,000—one of three—make any contribution to the Federation Annual Campaign. Two of three make no contribution.

In 2012, the Federation campaign raised $1,355,000 and 73 major donors (contributors over $5,000) accounted for $786,916 or 59% of that.

In 2015, the Federation campaign raised $1,614,729 (including $83,000 for the Stop the Sirens Campaign) and 77 major donors contributed $1,051,689 or 65%. A total of 1,258 other donors accounted for $563,040. Gifts from major donors averaged $13,658 compared to $448 from all other donors.

Once again, forgive me if I have offended you, but ask yourself why you are offended. Are you offended by the idea that this community relies so heavily on the generosity of the few? Or are you offended that I have pointed out how few of us are really carrying our weight? Or are you offended, because I am challenging how you value Jewish community? When you know the answer to that question, contact me and let's have a conversation.

If our Jewish community supported Jewish life as generously as we support the arts and the University, we would have all the money we need. But we don't. In fact, many of our largest donors are giving many multiples to the arts of what they give to the Jewish community. This is a national trend. The majority of the largest philanthropists to Jewish causes give even more for non-Jewish causes. Do I object to supporting non-Jewish causes? No, absolutely not. Do I believe this is an expression of complacency toward the future of the Jewish community? I absolutely do.

The Ann Arbor Federation Annual Campaign could and should exceed $2,000,000. There are more than enough charitable dollars flowing from Jewish hands. We could do it this year. The only thing we are missing is a decision that Jewish life should be a priority. I hope you will it make it one of yours. ■

Happy Hanukkah from

Jewish Family Services

As we celebrate the blessings of the season, please remember to help the most vulnerable members of our community.

Ways to Give:

- Make an Annual Gift to JFS
- Donate to The Herb Amster Center
- Purchase a Refugee Welcome Basket
- Donate directly to the Specialty Food Pantry or to any other JFS Program
- Give a Gift of Gratitude in honor or memory of someone you would like to recognize:

With each $50 gift, JFS will send up to two tribute cards in your name with a personalized message. (Be sure to indicate that you are giving a Gift of Gratitude, and provide us with the name and address of your honoree along with a personalized message.)

JFS Services provide solutions in many areas:

- Older Adult Services
- Medical Appointment Accompaniment (PiCC)
- Jewish Family Life Education
- Counseling Services
- Specialty Food Pantry
- Crisis Management
- Transportation
- Employment Services
- Refugee Resettlement Services

Please use your annual gift as an opportunity to honor those who transform your life.

SAVE THE DATES

JFS' Expansion Celebration

Celebrate

Sunday, December 13, 2015
2:00 pm to 4:00 pm
Jewish Family Services
To register, contact Marie
734-769-0209 • mgress@jfsannarbor.org

Festival of Lights-International Holiday Party
Friday, December 18, 2015
12:00 pm – 2:00 pm
Cobblestone Farms
Register online: jfsannarbor.org/festival-of-lights

Kids Care Fair
Sunday, March 6, 2016
Details coming soon!

The 2016 Claire and Isadore Bernstein Award Event Honoring: Zingerman's Community of Businesses
Sunday, April 17, 2016
Please mark your calendars.
Your invitation will be mailed early 2016.

Upcoming Programs

Issues for Aging: Sex As We Age – The Challenges and Joys
Wednesday, January 13, 2016
7:00 pm - 8:30 pm
JCC of Greater Ann Arbor
RSVP: programs@jfsannarbor.org

Issues for Parenting: Promoting Financial Literacy for Youth
Thursday, January 21, 2016
7:30 pm - 9:00 pm
JCC of Greater Ann Arbor
RSVP: programs@jfsannarbor.org

JFS Jewish Family Services of Washtenaw County
The Herb Amster Center, A Division of Jewish Family Services of Washtenaw County
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Friday, December 25

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(for sale until Dec. 22 at www.templebethemeth.org)

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$10 for adults, children under 2 are free

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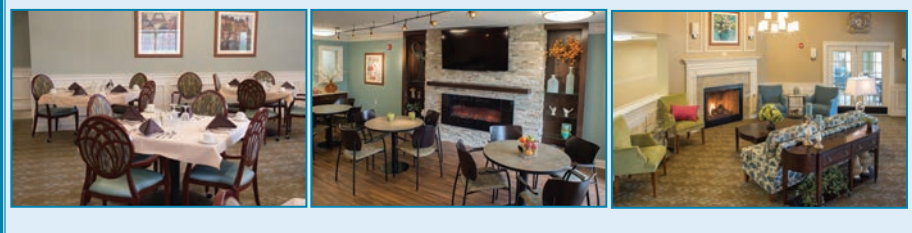

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EQUAL HOUSING OPPORTUNITY

Celebrate Hanukkah with Hadassah

Maxine Solvay, special to the WJN

Light the menorah, rekindle Hadassah friendships and enjoy light refreshments. Take part in a fun gift exchange by bringing a wrapped present—make it or buy it for $10. Donate to Hadassah Hospital's Campaign, We Can't Stop the Bloodshed, But We Can Stop the Bleeding—$10 donation is suggested. The fun begins at 1 p.m. on Sunday, December 6, at the home of Sue Adler, 3010 Exmoor. Direct questions and RSVP to Maxine Solvay at solvaym@att.net or 668-1901. RSVP.

Hadassah Hanukkah Party 2014

ORT Hanukkah party, December 10

Joan Levitt, special to the WJN

On Thursday, December 10, the Ann Arbor Chapter of ORT America will host its annual "Chai'nukah" party at the home of Ruth Petit. The party will begin at 6 p.m. and include a light dinner. The admission is $18 (Chai), which will help support the programs and mission of ORT America. ORT members and prospective members are invited to attend. The guest speaker will be Judith Jacobs, who will talk and show slides from her recent travels in Mongolia.

This Hanukkah celebration will also feature good food, great company, candle-lighting, and a Book Exchange. Participants are asked to bring the $18 donation to ORT and a new or gently used wrapped book.

Readers are urged to visit the Ann Arbor chapter's website at www.ortannarbor.org, as well as ORT America's national website at www.ortamerica.org, to learn about this international organization which educates and trains more than 300,000 students annually.

To RSVP or for more information, contact Jayne Reiss at jreiss17@verizon.net or at 648-0651. Rides are available upon request.

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Another Jewish hero

Rabbi Robert Dobrusin, special to the WJN

As Hanukkah approaches, we remember the stories of the miracles of the holiday. We consider the little jug of oil that burned for 8 days and the heroic victory of the Maccabees led by Judah and his brothers.

The heroism of the Maccabees in defeating the Syrian Greeks rightfully earned them a place of honor in our history. Defeating the persecuting enemy and reclaiming and rededicating the Temple was a critical victory for the Jewish people.

Rabbi Robert Dobrusin

The retaining of Jewish autonomy over the land and the continuation of Temple worship was a tremendous accomplishment. While we should note that the subsequent history of the Hasmoneans that followed the victory was by no means positive as it was a time of turmoil and abuse of power, the victory itself was a defining moment in our people's stand against tyranny.

The story of Hanukkah took place around 165 B.C.E. and the temple stood until the year 70 C.E. when Jerusalem was captured by the Romans and the second temple was destroyed. This destruction could have meant the end of Jewish history, as so much of Jewish life centered around the temple worship.

The study of Torah sets an example for future generations as a means to embrace the spiritual values of our people through ethical living and religious practice.

But, another hero—less well known to many than Judah Maccabee—helped to insure the future of our people not by trying to save the temple, but by, in fact, turning away from it.

During the years before the destruction of the temple, many Jews sought to rebel against Rome or take defiant stands against Roman threats. One of those who took a different approach was Rabbi Yochanan ben Zakkai. Faced with what he saw as the certain destruction of the temple, he sought to find a different path to preserve his people.

According to the story in the Talmud, he managed to escape the besieged city of Jerusalem by hiding in a coffin that his students carried out of the city gates towards the burial grounds. Instead, however, he got out of the coffin and went to the Roman general, Vespasian to surrender. All that he asked for in return was to be allowed to teach Torah in the town of Yavneh. The general agreed. He and his students then left the city and began to teach the oral tradition that would become the Mishna, the oldest post-Torah code of Jewish law.

Rabbi Yochanan ben Zakkai's action was likely not looked on positively by many Jews of the time. But his decision to, in essence, abandon Jerusalem in favor of the study of Torah insured the survival of our people following the catastrophic destruction of the second temple.

The study of Torah sets an example for future generations as a means to embrace the spiritual values of our people through ethical living and religious practice. The rabbis of following generations stressed the idea that the Jewish home would become the "new temple" and each of our tables would replace the altar. The responsibility of worship shifted from the priests performing sacrifices to each individual's prayer. Each Jew became personally responsible for their spiritual lives.

These stories of these two heroes each show a different side of what it takes to provide for our future. On the one hand, we need to be Judah Maccabees, embracing our institutions and our traditions and fighting for their continued survival. On the other hand, we need to have a bit of Rabbi Yochanan ben Zakkai in us as well, looking to the future and taking steps to insure that future generations will be able to find meaning in being Jews as our world changes. ■

An illuminating thought on Hanukkah

Rabbi Aharon Goldstein, special to the WJN

The holiday of Hanukkah will take place December 6 through December 13. We light our first candle on the 6th after 6 p.m. in Ann Arbor. The mitzvah of lighting the candles for eight days commemorates the miracle that took place in the Holy Temple after the ancient Greeks defiled all but one cruse of the ritually pure oil used for the Menorah. Instead of lasting for only the usual one day, this cruse miraculously lasted for eight days—the time it took to obtain new oil. There are differing opinions as to how this miracle took place.

Rabbi Aharon Goldstein

One opinion is that even though there was only enough oil to burn in the menorah for one day, God refilled the menorah cups with oil each day for the eight days required in order to produce new oil. This is the quantitative explanation of the miracle—that the quantity was miraculously replenished to meet the needs of the Holy Temple service.

The second opinion speaks of a qualitative miracle. The oil was only a sufficient amount for one night but they divided it into eight parts. Theoretically, that amount of oil should have lit the menorah for only one eighth of a night. But, miraculously, the one-eighth part of the cruse lasted a full night due to a miraculous change in the burning quality of the oil.

Both of these opinions have issues that are open to questioning.

According to the first interpretation, the quantitative miracle, after the consuming of the first night's oil, it changed from natural, one day's worth of oil, into miraculously created oil for each of the remaining seven days. In Judaism we like to work with nature, so there is some concern about relying on the miraculous oil for the last seven days. This is a concern that the scholars have with the quantitative opinion.

The second interpretation—the one of oil quality—also has concerns. By trying to use only one cruse for all eight cups for all eight days, they only filled each menorah cup one-eighth full. However, according to Jewish law, the menorah in the Holy Temple had to have each cup fully filled—not partially filled as in this case. Therefore, we have to find a third answer that would address these problems.

The third answer takes care of both problems. It concludes that the oil is not miraculous oil as in the first example, and also fulfills the requirement that the cups be fully filled. How can these be reconciled? According to the third opinion, they actually filled the cups of the menorah to the top and lit them according to the laws of nature. Nevertheless, God made a miracle by allowing the lamps to be lit and burning but without consuming any of the holy oil. Burning oil without consuming the oil is a very big miracle. We have two aspects. First, it is natural oil. And second, the cups were fully filled according to Jewish law.

This is similar to another miracle that took place in the Temple, on an ongoing basis, with the Holy Ark. The Holy Ark occupied physical space (2.5 cubits wide) in the Temple's Tabernacle which was 10 cubits wide. Normally, if an object 2.5 cubits wide is placed centrally in an area that is 10 cubits wide, there are 3.75 cubits on each side of the object. In reality, when someone measured from either side of the Holy Ark to the nearest wall, the result was 5 cubits. Therefore, the Holy Ark did not occupy, or consume, any space. This is a unique miracle that it is in nature because the Ark, by its existence, did take up space (2.5 cubits)—but relative to the Holy Tabernacle, the Ark did not consume any of the Tabernacle's space. Similarly with the lights of the menorah, the fire burned the oil but did not consume the oil.

This type of miracle reflects what the Jewish people needed at that time in their fight against the Greeks.

On the one hand, they had to be willing to give up their lives for God because the Greeks wanted to destroy Jewish spirituality—that's why the destruction of the menorah and Temple was so important to them. Consequently, the Jewish people had to devote themselves to God with an intensity that was beyond reason—totally willing to sacrifice their lives rather than relinquish their relationship with God. On the other hand, they had to live a life according to the rational rules of nature. This created a situation where they were living in a paradoxical reality—simultaneously living within the laws of nature while willing to discard reason to follow God's laws. This was like the candle of the menorah that burned and made a flame according to the Natural laws, but miraculously did not consume any of the oil for the eight days. Similarly with the Jewish people—they were acting beyond reason within the miraculous realm but were simultaneously grounded and working with Nature.

The lesson that we can learn from this is that a person has to work with the natural world but within that, to have the dedication to God to be willing to go beyond nature, beyond reason, to dedicate oneself to living one's life according to God's plan. ■

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JCS founders return to help celebrate the 50th Anniversary

Barb Banet, special to the WJN

Fifty years ago, Nora Litwak came home from elementary school and told her parents she wanted to go to Sunday school with her classmates. Right away Eleanor and Eugene Litwak knew they had to come up with an alternative plan. Nora's classmates were "German Lutherans" and the Litwaks were secular Jews. In another Ann Arbor household, a similar event took place. Amy Rothman, daughter of Judy and Jack Rothman, had reached the age for attending Sunday school, but no school existed that would meet her family's needs. They, too, were secular Jews who had a strong Jewish cultural identity, but did not want to join a religious congregation.

It didn't take long for the Litwaks and Rothmans to discover that other University of Michigan faculty friends were facing the same dilemma. Like-minded families included Janet and Charles Garvin and Anitra and Jesse Gordon, as well as others, most of whom were social scientists at the U-M. Although they had many different ideas about what should (or shouldn't) be included in the curriculum, by the end of 1965 the Jewish Cultural School of Ann Arbor had been created, and within two years 42 families had joined. In that era, just as is true today, many of the members belonged to interfaith/intercultural families, and parents played an important role in running the organization.

On Sunday, November 1, four of the founding families met with over 150 current members and friends of what is now the Jewish Cultural Society of Ann Arbor (JCS) to celebrate the organization's golden anniversary at the Jewish Community Center of Greater Ann Arbor. From the founders who travelled from New York and California, along with those who still live in Ann Arbor, the audience learned about the triumphs and accomplishments, as well as the trials and tribulations, they experienced during the early years. Julie Gales, the current JCS Madrikha (ceremonial leader), led the short program that followed a Simply Scrumptious brunch. Wendy Sadler, executive director and school principal, and teachers Yarden Ginsburg and Cassidy Moravy-Penchansky, presented a short video in which the current JCS students shared their thoughts about JCS and about being secular humanistic Jews. Chad Wood, the president-elect, and his wife Mahya, spoke about why the JCS is important to them. The program ended with Gabe Kleer, a 2012 graduate of JCS, playing Chopin's *Revolutionary Etude*.

Members used the occasion of the 50th anniversary to delve into the organization's history, connect with its earliest members, survey the JCS alumni, and sift through hundreds of photographs. Their efforts resulted in a detailed timeline, a slide show, and 14 display panels with photographs and other memorabilia illustrating the many components of the JCS. Displays included: the Sunday school for children from preschool to eighth grade, life-cycle events (from baby namings through memorials), Shabbat observances, Jewish holidays, and adult education programs. Also illustrated was the unique secular bar/bat mitzvah program that the JCS youngsters and their families experience. As part of their highly individualized rite-of-passage, students engage in interviews, community service, and a variety of projects of particular interest to them. The special contributions of a number of JCS members were highlighted in a booklet called "Shepping Naches." More members will be featured in the months ahead.

The Jewish Cultural Society is affiliated in North America with the Congress of Secular Jewish Organizations. For more information, contact: info@jewishculturalsociety.org at 975-9872, or www.jewishculturalsociety.org. ■

PHOTO BY ILENE TYLER

Wendy Sadler and children singing *Happy Birthday* to the Jewish Cultural Society

PHOTO BY ILENE TYLER

Fourteen display panels depicting the Jewish Cultural Society

PHOTO BY ILENE TYLER

Participants looksat the display panels depicting the JCS

PHOTO BY ABBIE LAWRENCE-JACOBSON

Jack Rothman sharing the history of the JCS

PHOTO BY ABBIE LAWRENCE-JACOBSON

Left to right: JCS Founders: Jesse Gordon, Charles and Janet Garvin, Judy and Jack Rothman, Eugene and Eleanor Litwak

JCS December and January events

Wendy Sadler, special to the WJNf

First Friday Shabbat

December 4, 6:30–9 p.m., at the JCC

Once a month Jewish Cultural Society comes together to welcome Shabbat with songs, candle lighting, wine, and challah, followed by a short thematic program, in which members of the congregation offer their thoughts about the theme. After the Shabbat service, there is a meal and time to schmooze. Children are always welcome. First Friday begins at 6:30 p.m. and will be held in the lounges at the JCC. The cost of dinner is $10/person or $25/family of 4. Financial contributions make it possible for JCS to continue their culinary themes. RSVP online (www.jewishculturalsociety.org) to ensure that enough food is ordered.

Hanukkah celebration

December 6, 10:30 a.m. to noon, at the JCC

Family-oriented program featuring candle lighting, singing & dancing, bounce houses, games, and a Hanukkah Shop where kids can purchase gifts for a nominal fee for family and friends. And, of course, lots and lots of latkes! All invited.

Adult education

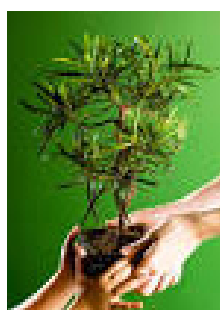
December 20, 10 a.m.–noon, at the JCC

Longtime member Bob Davidow will facilitate this session; checkjewishculturalsociety.org for updated information.

First Friday Shabbat

January 8, 6:30–9 p.m., at the JCC:

Once a month JCS members welcome Shabbat with songs, candle lighting, wine, and challah, followed by a short thematic program, in which members of the congregation offer their thoughts about the theme. After the Shabbat service, there is a meal and time to chmooze. Children are always welcome. First Friday begins at 6:30 p.m. and will be held in the lounges at the JCC. The cost of dinner is $10/person or $25/family of 4. Financial contributions make it possible for JCS to continue their culinary themes. RSVP online (www.jewishculturalsociety.org) to ensure that enough food is ordered.



Tu B'shevat celebration

January 24

Celebrate the New Year of the Trees with an environmentally-focused event. Check JCS website for details.

Adult Education

January 31, 10 a.m.–noon, at the JCC.

Topic will be announced on the JCS website, jewishculturalsociety.org; check back for updated information. ■

Adolescent Group Psychotherapy

Parents, are you concerned about your teenager? Group therapy can help your child overcome difficulties with peers, family members and other issues they encounter in today's world.

Boy's group, grades 7-9 Mondays: 4:15 to 5:45 pm.
Mixed group, grades 10-12 Wednesdays: 5:00-6:00 pm.

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November 1, 2015

David Shtulman
Jewish Federation of Greater Ann Arbor
2939 Birch Hollow Drive
Ann Arbor, MI 48108

Dear David Shtulman:

On behalf of Charity Navigator, I wish to congratulate Jewish Federation of Greater Ann Arbor on achieving our coveted 4-star rating for sound fiscal management and commitment to accountability and transparency.

As the nonprofit sector continues to grow at an unprecedented pace, savvy donors are demanding more accountability, transparency and quantifiable results from the charities they choose to support with their hard-earned dollars. In this competitive philanthropic marketplace, Charity Navigator, America's premier charity evaluator, highlights the fine work of efficient, ethical and open charities. Our goal in all of this is to provide donors with essential information needed to give them greater confidence in the charitable choices they make.

Based on the most recent information available, we have issued a new rating for your organization. We are proud to announce Jewish Federation of Greater Ann Arbor has earned a 4-star rating. Receiving four out of a possible four stars indicates that your organization adheres to good governance and other best practices that minimize the chance of unethical activities and consistently executes its mission in a fiscally responsible way. Approximately a quarter of the charities we evaluate have received our highest rating, indicating that Jewish Federation of Greater Ann Arbor outperforms most other charities in America. This "exceptional" designation from Charity Navigator differentiates Jewish Federation of Greater Ann Arbor from its peers and demonstrates to the public it is worthy of their trust.

Forbes, Business Week, *and Kiplinger's Financial Magazine*, among others, have profiled and celebrated our unique method of applying data-driven analysis to the charitable sector. We evaluate ten times more charities than our nearest competitor and currently attract more visitors to our website than all other charity rating groups combined, thus making us the leading charity evaluator in America. Our data shows that users of our site gave more than they planned to before viewing our findings, and in fact, it is estimated that last year Charity Navigator influenced approximately $10 billion in charitable gifts.

We believe our service will enhance your organization's fundraising and public relations efforts. Our favorable review of Jewish Federation of Greater Ann Arbor's fiscal health and commitment to accountability & transparency is now visible on our website.

We wish you continued success in your charitable endeavors.

Sincerely,

Michael Thatcher
President and CEO

www.charitynavigator.org

December/January programs at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Sounds of the Soul

Tuesdays, December 8 and January 19, 7–7:30 p.m.

This gathering will utilize both traditional and contemporary liturgy and reflections to create sacred space through song and prayer. This series is devoted to a variety of focus, including joy, gratitude, requests, and peace. With Rabbi Kim Blumenthal, Davie Rosen, (guitar) and Bob Carbeck (drums).

Family Hanukkah Party, Magic Show and Latke Dinner

Wednesday, December 9, 6–8 p.m.

This fun evening event will feature a community candle lighting ceremony, a magic show performed by A2 Magic, and a latke and fish stick dinner.

The cost of the Family Hanukkah Party is $8 per adult with no charge for children. To RSVP contact the Beth Israel office at 665-9897 or office@bethisrael-aa.org.

Overnight Homeless Shelter Volunteers Needed

Monday, December 21–Monday, December 28

Each winter, Beth Israel Congregation participates in the Shelter Association of Washtenaw County's rotating shelter program for one week and hosts up to 30 overflow guests per night from the main shelter on 312 W. Huron. Beth Israel is responsible for providing 3-4 volunteers staying overnight, and 3-4 drivers each morning and evening to drive the guests to and from Beth Israel. In the morning the guests are driven to St. Andrew's Church for the Breakfast Program.

The overnight shelter is a great way to introduce children to the world of mitzvot and community service. Older children, significant others, non-Beth Israel friends and relatives are all welcome to volunteer.

Online signup is available online by visiting the Beth Israel website at www.bethisrael-aa.org under "events" then "event sign up." Offline signup and additional information is available by contacting Rebecca Kanner (994-5717) or Diane Wilson (995-5411).

House of Israel— Kaifeng Chinese Dinner

Thursday, December 24, 6 p.m.

On the evening of December 24, Beth Israel will once again host a community Chinese dinner. This year's dinner is catered by Chef Cari and features egg drop soup, Asian slaw, veggie egg rolls, sweet and sour chicken (or seitan), sesame noodles and fortune cookies. The "House Of Israel - Kaifeng" event is named after Kaifeng, a city in China with a Jewish community that flourished for hundreds of years. The Kaifeng Jewish community existed since at least the Northern Song Dynasty (960-1127) and perhaps earlier. Today it is estimated that there are as few as 100 Jewish families in Kaifeng, with only 40–50 that partake in Jewish activities.

Reservations for the House of Israel—Kaifeng Chinese dinner are required in advance and can be made by contacting the Beth Israel office at 665-9897 or office@bethisrael-aa.org

Spotlight on Richard Primus: Same-Sex Marriage and the Constitution

January 10, 7:45 p.m.

In the summer of 2015, the United States Supreme Court ruled that same-sex couples must be permitted to marry on the same terms as opposite-sex couples. The ruling marks the greatest revolution in American social structure at least since Brown v. Board of Education. Indeed, in some ways it is a more revolutionary development even than the one marked by Brown. This discussion will analyze the historical process that led to same-sex marriage and what it says more broadly about rights of equality under the U.S. Constitution.

Richard Primus is the Theodore J. St. Antoine Collegiate Professor at the University of Michigan Law School, where he teaches the law, theory, and history of the United States Constitution. He served as a law clerk to Justice Ruth Bader Ginsburg at the U.S. Supreme Court, and in 2008 he won the first-ever Guggenheim Foundation Fellowship in Constitutional Studies for his work on the relationship between history and constitutional interpretation. Richard holds a bachelor's degree from Harvard, a law degree from Yale, and a doctorate in political theory from Oxford, where he was a Rhodes Scholar. He is pretty sure, though, that a lot of what has enabled him to be a successful law professor is what he learned in two other educational settings: Camp Young Judaea Midwest and the South Bend Hebrew Day School. The students of the University of Michigan Law School have given Richard the L. Hart Wright award, which is the award for the law school's teacher of the year, on four separate occasions.

The Spotlight Series features Beth Israel congregants presenting from a particular area of expertise.

Adult Hebrew Classes (Winter Term)

Beth Israel Congregation and Temple Beth Emeth offer Adult Hebrew classes at varying levels of difficulty, in both Biblical and conversational Hebrew. Everyone in the community is welcome to join these classes, taught by two veteran Hebrew instructors, Malli Holoshitz and Pauli Weizman. The tuition fee is $180 for members of either congregation, $200 for non-members, and $50 for full-time college students. The 12-week second semester will begin in January. For registration information, contact Cindy Saper at 665-9897.

Sweatshirt Shabbat and StoryCircle

January 9, 9:30 a.m.

Come dressed in your favorite sweatshirt (school, camp, university, tourist location etc.) for a warm and friendly Shabbat morning service, followed by Kiddush luncheon with a variety of cholent dishes plus other choices as well. There is no charge for the luncheon.

After kiddush join us for StoryCircle, an opportunity to tell and listen to stories and memories from your personal experiences.

100th Anniversary Kick-off Shabbat

Saturday, January 23, 9:30 a.m.

Kickoff Shabbat starts Beth Israel's year-long celebration of the 100th anniversary of the founding of the congregation. The oldest Jewish institution in Ann Arbor, Beth Israel has provided a spiritual, social and communal home for the Jewish community of Ann Arbor since 1916. There will be a full kiddush lunch on this day, as the congregation begins the festivities for what is sure to be a meaningful year for the congregation, and for the entire Ann Arbor Jewish community.

Quiz Night

Saturday, January 30, 7 p.m.

Quiz Night is an interactive, multi-media trivia competition where teams compete for fame, bragging rights, and the title of Beth Israel's Trivia Masters. The charismatic game show host for Quiz Night is Jacob Kander, program director at Beth Israel. Teams of 8-10 people will compete to answer questions on diverse topics, covering a variety of categories, time periods, and disciplines. In between rounds there will be a break for schmoozing over ice cream cakes and other snacks. Teams may be formed in advance or can be assembled on the night of the competition. The cost is $10 for adults and $5 for high school students. Doors will open at 6:30 p.m. for registration and table assignments and the wildly entertaining competition begins at 7 p.m.

Friday Night Lights

Friday, January 29, 6 p.m.

The evening begins with a family friendly Kabbalat Shabbat service at 6 pm, followed by a dairy dinner. The cost of dinner for ages 4 and above is $8 per person. Children ages 3 and under attend for no charge.

Lunch & Learn Series

Wednesdays, December 2, 9, 16, and January 6, 13, 20, and 27, Noon–1:15 p.m. Garfunkel Schteingart Activities Center (2010 Washtenaw)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Shabbat Limmud.

Saturdays, December 5, 19, and January 16 and 30. 9–9:45 a.m.

Held before Shabbat morning services, these sessions, with coffee and cake, offer lively discussions on Parashat Hashavua, the Torah portion of the week or other texts. Led by Rabbi Robert Dobrusin.

Social Action Film Mini Series: The Great Dictator

Sunday, December 6, 1:30 p.m.

Beth Israel's Social Action Committee launches a new Film Series starting with The Great Dictator, a 1940 American satirical political comedy-drama film written, directed, produced, scored by and starring Charlie Chaplin. This was Chaplin's first true talking picture and his most commercially successful venture. Chaplin plays both leading roles: a ruthless fascist dictator, and a persecuted Jewish barber. University Professor Emeritus Todd Endelman will make the introductory remarks and lead a discussion after the screening.

Volunteer Brunch and Social Action Film Mini-Series – Grown in Detroit

Sunday, January 24, 10 a.m.–noon

This annual volunteer brunch honors all past, present and future volunteers involved in Beth Israel tikkun olam endeavors (overflow homeless shelter, blood drive, alpha house etc). As part of the morning, *Grown in Detroit* will be screened. The film will be introduced by Eitan Sussman, co-director and manager of Advanced Programs for Keep Growing Detroit. Advanced Programs for Keep Growing Detroit is a network and resource center working to promote a "food sovereign Detroit" where the majority of fruits and vegetables consumed by Detroiters are grown by residents within the city's limits.

Grown in Detroit is a one-hour documentary about the Catherine Ferguson Academy, a Detroit Public School dedicated to helping pregnant and parenting teens complete their high-school education. More than 300 girls and their children attend the school. One of the many things that make the Academy different is the farm they started. The girls grow organic vegetables, raise fruit trees, tend to honey bees, and take care of animals. The goal is to feed these families both body and soul. They sell the extra harvest at Eastern Market, the area's beloved historic public marketplace.

This is the second movie in the Social Action Film Mini-Series.

Tot Shabbat

Saturdays, December 12 and 26, January 9 and 23, 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old which includes songs, stories, and prayers. It includes songs, the mysterious "Shabbat Box" a Torah procession with stuffed Torah toys, and a Kiddush for tots. There is no charge for this program. ■

Coming programs at Temple Beth Emeth

Avital Ostfield, special to the WJN

Shalom Gever | Peaceful Warrior Martial Arts

Mondays, December 7, 14, 21, 28 and January 4, 11, 18 and 25; 4:15–7 p.m.; TBE Social Hall
Tuesdays, December 1, 8, 15, 22, 29 and January 5, 12, 19 and 26; 4:15–5:45 p.m., TBE Core
Fridays, December 4, 11, 18, 25 and January 1, 8, 15, 22 and 29; 3:30–5:45 p.m., TBE Core

Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. 12-week semesters for belt advancement. Drop-in when schedules permit. Enrollment is open for students and their parents. Shalom Gever is taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 18 years. Contact the Temple Beth Emeth office at 665-4744 or Rabbi Gluck, info@shalomgever.org, for more registration information.

Adult Jewish Yoga with Shlomit

Thursdays, December 3, 10 and 17 and January 7, 14, 21 and 28; Noon–1:15 p.m.; Family Room

The classes are located at TBE on the lower level in rooms 9 and 10. Set an intention based on the weekly Torah portion and work on your strength all at the same time! BYOM (Bring your own mat). Semester price is $120 or you can purchase a punch card with 10 classes and the 11th free for $100. Contact aostfield@templebethemeth.org for more information or to purchase a punch card.

Jewish Mindfulness Meditation Sit

Thursdays, December 3, 10 and 17 and January 7, 14, 21 and 28; 1:15-2 p.m. Chapel

For practitioners of all levels. Intention and instruction followed by 30-minute silent meditation. Facilitated by SooJi Min, Judy Freedman, and Quyen Epstein-Ngo. SooJi Min is TBE's executive director. She recently completed a 16-month mindfulness teacher training program sponsored by the Institute for Jewish Spirituality and the Awakened Heart Project. Judy Freedman has been meditating for over 20 years. She attended a three-year training in Jewish Meditation sponsored by the Philips Foundation at Chochmat ha Lev. She has previously taught at TBE and is excited to return. Quyen Epstein-Ngo is a therapist who holds a joint doctoral degree in Clinical Psychology and Women's Studies. One of the areas she specializes in is working with adolescents, adults, and couples on issues of faith and spirituality. Contact SooJi Min with questions, 665-4744.

Families with Young Children (FYC): Tot Shabbat Service

December 4, 11, 18, 25 and January 1, 8, 15, 22 and 29; 5:45 p.m., TBE Sanctuary; 6:15 p.m. Dinner, 6:45 p.m. Shira Service

All of your favorite songs led by Cantor Hayut. Join us for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. After dinner we will enjoy a Shira, a joyous, active song fest, followed by a popsicle oneg.

Sukkat Shalom, The Peaceful Shelter of Shabbat—Elementary Shabbat Services with Rabbi Levy

December 4, 11, 18, 25 and January 1, 8, 15, 22 and 29; 5:45 p.m., TBE Chapel; 6:15 p.m., dinner; 6:45 p.m., Shira service

What to do after Tot Shabbat no longer meets your needs and, more importantly, the needs of your children? Not to worry, we are expanding service offerings for our youngest members. Join in for Sukkat Shalom, The Peaceful Shelter of Shabbat. Held parallel to Tot Shabbat, this will be a quieter moment for our children in grades K-3.

Weekly Lunch and Learn

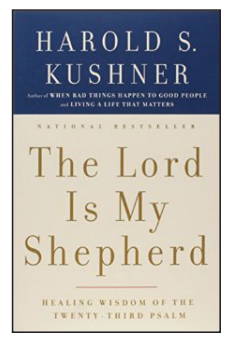
Fridays, December 4, 11, 18 and January 8, 15 and 22; 12:30–1:30 p.m., TBE Adult Lounge

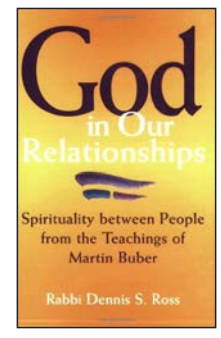
Each week, Rabbi Levy brings his choice of text. Texts will come from both inside and outside the Jewish tradition, from the Torah to the medieval period, through to modernity. Feel free to come whenever you can and bring your lunch.

Spirituality Book Club

Tuesdays, December 8 and January 12, 7:30–8:30 p.m., Adult Lounge
Thursday, December 10 and January 14, Noon–1 p.m., Adult Lounge

Join Cantor Emerita Annie Rose as she leads a journey through this year's books over 8 months, generously sponsored by





the Year of the Torah Fund. December's book is *The Lord Is My Shepherd: Healing Wisdom of the 23rd Psalm*, by Rabbi Harold Kushner and January's book is *God in Our Relationships: Spirituality Between People from the Teachings of Martin Buber*, by Dennis S. Ross. Please sign up for the book club by emailing Annie Rose at cantorannie@gmail.com or drop in to any of the meetings. View the full brochure at www.templebethemeth.org.

Jewish Storytellers in America

Thursday, December 10, 7-8:30 p.m., Room 16

How have Jewish storytellers in modern America sustained and renewed this key aspect of Jewish culture? Join us for a mini-course, taught by Julian Levinson, Samuel Shetzer Associate Professor of American Jewish Studies (jlevinso@umich.edu), in which we will read and discuss a sampling of Jewish stories written in the United States since 1945. This session will focus on American Jewish Writers on Israel.

R and R Throws a Hanukkah Potluck

Saturday, December 12, 6 p.m.
Chapel Hill Condominiums. 3350 Green Rd.

Bring a gift, a dish to share and your overall Hanukkah excitement. Cost is $3. RSVP to Miriam Shaw, mbs1115@yahoo.com.

[E]met: An Honest Conversation about Death

Thursday, January 7, 7 p.m., Rooms 7 and 8

Remember the two topics never discussed at the dinner table, sex and death? Well we've had the sex talk. Now let's talk about death. Come join us for the second year of this discussion group about death. The purpose is to increase the awareness of death with a view to helping people make the most of their (finite) lives. [E]met is a group-directed discussion of death with no specific agenda other than to share stories, ideas and experiences. While a decidedly Jewish context will be offered, the discussion is not limited to any one belief. [E]met is not a grief support group or a counseling session, but rather an opportunity to grapple with this important part of life within a community of others. This will be co-facilitated by Brian Ashin and Rabbi Levy.

Men's Torah Study

Mondays, December 14 and January 11 and 25, 7–8:30 p.m.; TBE, Room 16

A men's Torah discussion group led by both lay and clergy leadership. It is lay led on the 2nd Monday and led by Rabbi Levy on the 4th Monday. We will continue to find our way as men by wrestling with text. For more information, contact Roger Stutesman at rgstutesman@sbcglobal.net.

Women's Torah Study

Mondays, December 14 and January 11 and 25, 7–8:30 p.m., TBE Adult Lounge

Join in for in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Sunday Afternoons with Memoir Writers

***Walking Made My Path*, by Judith Elkin; December 13, 4:30–6 p.m.**
***Through Brooklyn Eyes*, by Martin Stolzenberg; January 10, 4:30–6 p.m. TBE Library**

Hear from local memoir writers about what it took for them to write and publish memoirs. No RSVP necessary, all members of the Jewish community welcome!

Monday Evening Memoir Writing Workshops

December 7 and January 4, 7–9 p.m., TBE Library

Read and discuss contemporary memoirs written by Jews around the world, learn the nuts and bolts of memoir writing, and receive support for your writing process and endeavors with TBE Librarian Clare Kinberg.

December 25th Movie, Big

Doors open at 10 a.m., Michigan Theater

Join in for Tom Hanks' BIGgest movie—the 1988 classic, Big! Advance tickets for sale at $7, visit secure.templebethemeth.org to purchase. Tickets at the door, $10/adults, $7/children ages 12 and under. Children ages 2 and under are free. Regular concessions will be for sale.

Latkes! Lights! Hanukkah!

Friday, December 11
Brotherhood Latke Dinner, 6:30 p.m.
Hanukkah Service with Worship Band, 7:30 p.m.

Annual congregation dinner sponsored by Brotherhood. $12 for adults and $6 for children under the age of 12. Tickets can be purchased at secure.templebethemeth.org or call the TBE office at 665-4744. Be sure to bring your menorah and candles. It will be a night to remember!

Rishonim Hanukkah Party

Sunday, December 6, 3–4:30 p.m.

Join 3-5th graders to celebrate Hanukkah with games and fun. RSVP to tbeyouth.annarbor@gmail.com. All are welcome. Cost $15.

Rishonim Snow Fun

Sunday, January 10, 2016, 1–3 p.m.

Save-the date for Snow fun. Location TBD. For more information email tbeyouth.annarbor@gmail.com

Kadima Late Night with Latkes

Friday, December 11, 6:15 p.m.

Join middle school aged students for a night of Hanukkah fun. Beginning at the annual Brotherhood latke dinner, followed by services and an evening program. RSVP to tbeyouth.annarbor@gmail.com. Cost $15

AARTY Hanukkah Shul-In

Friday, December 11, 6:15 p.m.

Join high school students for an annual lock in event. Beginning with the Brotherhood latke dinner and Hanukkah services and many other late night festivities. Cost: $15 Please RSVP by December 1 to aostfield@templebethemeth.org.

AARTY Winter Kallah

Friday, January 22- Sunday, January 24

Mark your calendars for the regional NFTY event hosted at TBE. More information to come. Contact aostfield@templebethemeth.org.

Save the Date: MLK Activities

Sunday, January 10

Mark your calendars for a day of MLK volunteer activities. For more information contact tbeyouth.annarbor@gmail.com.

TBE All Ensemble Concert

Sunday, January 31, 4-6 p.m.

All of TBE's music groups will join together for an afternoon of lively entertainment. Free admission. For more information, contact cantorhayut@templebethemeth.org. ■

Eight ways to celebrate Hanukkah that don't involve gifts

By Maayan Jaffe/JNS.org

Despite Hanukkah being one of the few Jewish holidays not mentioned in the Torah, it gets a lot of play—pun intended. Shmuel Arnold of Baltimore recalls how while growing up in a secular Jewish household, his parents made an extra effort to give Hanukkah gifts every night. Sometimes they needed to get creative, like wrapping socks or delivering a gift from an extended family member.

Without even a rendition of "Rock of Ages" around the Hanukkah menorah, Arnold says the holiday had one meaning: presents. Today, however, married with three children ranging in age from 9 to 18, Arnold—like many other parents—tries to infuse more meaning into the Festival of Lights.

With eight days of Hanukkah coming up, here are eight ways to celebrate the holiday that don't involve gifts:

Hanukkah crafts

Every year, children learn how to light the candles and about the miracle of the Maccabees in school or Hebrew school. They also make a token Hanukkah menorah (or *hanukkiah*)—likely out of clay, nuts, and bolts. Fun and creative activities can help Hanukkah come alive at home, too. Pinterest has a colorful variety of Hanukkah crafts that work for children ranging from toddlers through high schoolers.

A favorite in my house is the Hanukkah handprint. Children dip their palms into a bowl of fabric paint and stamp it on a sweatshirt (it works on paper, too, but a sweatshirt is more practical). Then, they dip each of their fingers into paint to create finger candles. Finally, they take their thumb and stamp it in the middle—the *shamash* (worker candle). Add a flame to each candle, and you're done!

My younger kids love the feel of the gushy paint and often use a different color for every finger candle. My oldest daughter is careful to

ensure her print looks authentic. She uses the same color for the palm and the fingers and then adds perfect yellow or orange ovals on top.

Hanukkah party

It might not seem so original, but Hanukkah is great time for a party. Unlike other Jewish holidays that involve extra time in synagogue, or for Orthodox Jews might preclude playing music or driving, Hanukkah is eight days (except for a regularly observed Shabbat) of unabashed fun.

Birthday in a Box offers traditional Hanukkah party tips, as well as some fun and quirky new spins on Hanukkah decorations, food, and favors.

Hanukkah tour

If you live in a "Jewish area," where lots of families celebrate the holiday, Arnold suggests taking a "*hanukkiah* tour." He says in that Baltimore or Israel (where he used to live), one can walk around the streets and see everyone's lights in the windows.

"It's amazing…Being a yid is something you don't have to hide anymore. When my father was growing up he used to get beaten up for being Jewish and he learned to place the menorah on the table, somewhere hidden inside the house," says Arnold. "When we light, we make a big deal to put it in the window…and help people remember that you can be proud to be a Jew."

Dreidel tournament

You have a little dreidel—so use it! Pull the neighbors, young and old, together for a dreidel tournament. Break into teams of three and four and get spinning. We use candy as prizes. (It's best to use something wrapped since it will be touched by lots of little hands).

You can purchase dreidels in bulk from Judaica.com or often at your local synagogue's gift shop. It adds to the excitement when you have dreidels of various sizes and colors.

If you're particularly serious about dreidel-playing, I found a website for a "Chai stakes" dreidel tournament that breaks down the "official" rules and regulations for "World Series Dreidel." In my house, however, we seem to do better when the children are free to cry over spinning too many Hebrew-letter shins (put two antes in the center), and the prize is Hershey's KissesTM.

Talk about the miracle

As Arnold's children have gotten older, he uses the 30 minutes required to sit around the Hanukkah candles as a way to discuss the miracles of the holiday and some of its more esoteric significance.

"When Hashem created the world there were no stars or planets. The or—the light—was a non-physical or. That or, the light of God, is what the Yevanim (Greeks) were trying to knock out of the world," "Arnold explains. "I tell my children that we can use Hashem's light like a soldier uses night vision goggles…to see His hidden miracles, to appreciate the spiritual light."

Shop- for someone in need

Rebecca Katz of Overland Park, Kan., remembers that as a child she and her family would work with a local charity to receive the names of local families in need—Jewish and non-Jewish. Then, she and her siblings would be provided those families' holiday wish lists and go shopping for them (instead of for themselves). Once the gifts were purchased, they would hand wrap them and deliver them in person.

"I remember one year, we got to this family, went upstairs and they had a tree, but it was completely empty underneath," Katz says. "We put all the gifts there and it was so unexpected. The children were so happy."

Re-enact the Hanukkah story

Younger children can enjoy a game of dress-up. If you have enough kids or can get classmates involved, a re-enactment of the Hanukkah story can add to the spirit of the eight days. Kids enjoy dressing up in togas (just use some old sheets) and wielding plastic swords and shields. To make it easier, use a book, such as "The Story of Hanukkah" by Norma Simon, as a guide.

If your own children don't want to dress up and tell the Hanukkah story, Chabad.org has a large collection of Hanukkah videos that both educate and entertain.

Sufganiyot

Hanukkah is sweeter and oily-finger-lickin' good with homemade *sufganiyot* (deep-fried jelly doughnuts). Miriam Litt of Modi'in, Israel, recalls how she used to spend hours in the kitchen baking Hanukkah donuts.

"I used real whipping cream and added pudding and then I would squirt it inside," she says.

Sometimes, she would get creative by mixing up the creamy flavors.

"I did my thing and the kids—they sure liked eating it," Miriam says with a laugh. ■

Eight de-'light'-ful gifts for eight Hanukkah nights

By Alina Dain Sharon/JNS.org

Hanukkah is known as the Festival of Lights. On each night we light one more candle to remember the victory of the Maccabees over the Greeks and the rededication of the Second Temple. But there are more ways to create light than using Hanukkah menorah candles. JNS.org offers a list of eight gifts, one for each night of the holiday, that are guaranteed to light up your friend or loved-one's Hanukkah.

Night 1: Lantern

Lanterns can make wonderful gifts. Consider buying a unique, decorative lantern like this example from Etsy.com, or if you're on a budget or feeling crafty, make it yourself. A gift can be much more meaningful when you try to make it more personal. Check out the instructions for these 11 DIY lanterns from Country Living that you can customize for in-door use during Hanukkah.

Night 2: Hanukkah tree topper

This Christmas tree topper, which gained publicity with an appearance on the "Shark Tank" reality TV show, might just be the thing for interfaith families. Celebrate Christmas and Hanukkah together—Chrismukkah, as it's become known—with this sparkling Star of David on top of your tree. Your tree's lights will make the Hanukkah tree topper shine even more.

Night 3: Glow sticks

Kids love these on the 4th of July and New Year's Eve, so why not on Hanukkah? Get a bunch of these and distribute them to your family. Turn off the lights and have them wave these as you light your candles for an extra-glowing pizzazz.

Night 4: Night light

For kids who don't like the dark, a night light is a must. Make it a fun gift by picking a light with a cute design, such as the GummyLamp Gummy Bear Nightlight. Not only is the light fun and friendly, but kids will be reassured that they won't have to fear the dark after the Hanukkah lights go out. For a more adult-appropriate, decorative gift that is also Hanukkah-themed, consider something like this Hanukkah Glass Block Night Light on Etsy.com.

Night 5: Flashlight or headlamp

For the gadget or camping enthusiast, a wearable headlamp will make a cool gift. Besthiking.net surveyed the best headlamps of 2015 here. A favorite of mine, which I purchased as a gift, is the Petzl Tikka headlamp. It is available at a number of sporting stores or on Amazon.com.

Night 6: Donate, be social, be creative

Use Hanukkah as an occasion to help your local Jewish community. For instance, host a menorah or candle-donation drive, and use the items to "light up" the holiday for those in need. Alternatively, contribute to a drive already being run by your local synagogue. As part of this, you can even get your community in the creative mood by organizing an event to make your own Hanukkah candles, which can then be donated. Here are candle-making instructions from Chabad.org.

Night 7: Unique menorah

If you're choosing to gift someone a menorah, pick something quirky and fun. The International Business Times compiled some examples in 2014. Additional Internet research will surely yield a multitude of options. Pictured is one that I received as a gift some time ago.

Night 8: Diamonds

What special someone doesn't like diamonds? Whether or not you have an additional reason to splurge, or just because, a shining piece of jewelry will surely make her smile this Hanukkah. While you can gift this on any night, waiting until the eighth night of Hanukkah could make this gift extra special. And if she wears the piece next to the menorah candles, she will sparkle with light like the beautiful lady she is. ■

Honorary mentions: The Glow in the Dark Dreidel Glasses or the LED Light-Up Hanukkah Menorah Necklaces for some extra humor and fun!

Two communities, one family: The 2015 Student Exchange Program

Max Glick, special to the WJN

For dozens of teens in Ann Arbor, Moshav Nahalal is not a random community in Israel but instead represents their second home. On October 29, Ann Arbor welcomed ten teens from Nahalal for final part of the 2015 Ann Arbor-Nahalal Student Exchange program. When the Nahalal group left a week later, it was with tears of sadness along with new memories and experiences that will stay with them for the rest of their lives.

As Isabel, one of this year's participants explained it, "This experience has brought me so many things, but most of all, so much happiness and a family I know I will always have."

Nahalal group visiting HDS during recess

The entire group after packing almost 500 bags of food at Food Gatherers

Since 2010, this two-part exchange program highlights both the uniqueness and richness the two communities have in common and has allowed almost 100 local teens an opportunity to build lifelong friendships in Nahalal. The program starts with a weeklong visit to Ann Arbor's Israeli partnership community of Moshav Nahalal (located in Israel's Central-Galilee region) and concludes when teens from Nahalal pack up and visit their friends here in Ann Arbor. This program is funded by the Ann Arbor Federation's Partnership2Gether allocation and is an integral part of the Michigan-Central Galilee P2G program in partnership with the Jewish Federation of Metropolitan Detroit.

Do you remember your first Halloween? Or the first time you experienced a Michigan fall? For those who have been to Israel, do you remember your first trip? For teens who take part in this program, all those memories are crystal clear.

From the moment this year's Israeli delegation arrived in Ann Arbor, they were welcomed like family. As each van rolled into the Jewish Community Center of Greater Ann Arbor from the airport, local teens ran to greet their jetlagged Israeli friends. Online apps such as WhatsApp, Instagram and Facebook allowed this international group to stay close even though they were an ocean apart. For seven days, the Ann Arbor and Nahalal groups became one and experienced Ann Arbor together.

Being Jewish in America is very different than being Jewish in Israel and the teens were able to experience both. Visits to the Tot Shabbat program at the JCC, Hebrew Day School, Beth Israel Congreagation's Sunday morning school and the Keshet program, helped show the extra efforts needed to get a Jewish education in America. A conversation with Rabbi Levy at Temple Beth Emeth focused on the uniqueness of a synagogue and church sharing one building. Liraz Cohen, Michigan Hillel's Israel Fellow, helped highlight the exciting work Hillel does to engage thousands of Jewish students on Michigan's campus, while classroom visits at Pioneer High School highlighted more similarities than differences between the two communities.

Although Jewish and academic life in America are a key part of this experience, there was plenty of time for local teens to show their friends what it's like being a teenager in Ann Arbor. Local teens showed the Israelis how to ice skate for the first time and the best technique to carving a pumpkin. The group even had private use of the entire ropes course at the West Bloomfield Adventure Park. Excursions to local landmarks were peppered across the entire week including: a private tour of the Big House, lunch at Zingerman's, packing almost 500 bags of food at Food Gatherers and painting the Rock.

Beyond the site visits, conversations and tours, the group bonded around bonfires, at group dinners and during their sleepover. If you asked the teens what stands out most to them about this program, they would most likely answer: "I now have family in Nahalal." ■

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Hebrew Day School students champion Alzheimer's Disease research

Kristin Cahill and Erin Mobley, special to the WJN

Every year Carol Gannon, the fifth grade teacher at Hebrew Day School of Ann Arbor, teaches her students about philanthropy through a year-long project that begins with an application for grant funding from the Ann Arbor Area Community Foundation. This year, the Michigan Alzheimer's Disease Center (MADC) was the fortunate beneficiary of this project.

HDS students visit Dr. Barmada's lab at U-M

In October 2014, the Hebrew Day School's Student Council emailed Michelle Davis, the associate director of development for neuroscience at the University of Michigan, inquiring about making a gift to Alzheimer's research at U-M. A class vote to determine the recipient of their fundraising efforts yielded a tie between the MADC and Mott Children's Hospital. After further consideration, the MADC won the final vote and partnered with the 5th grade students for nearly seven months. At the end of January 2015, Kristin Cahill, MADC's former Education and Outreach Coordinator, visited their class and presented on how Alzheimer's disease impacts the brain and one's cognitive abilities, strategies for communicating with adults with dementia, and the latest research findings. The students asked insightful questions and shared their personal stories about family members living with memory loss.

In the beginning of March, the students successfully applied for the $100 Mini Grant given out by the Ann Arbor Area Community Foundation Youth Council. By March 31st, the students had turned their $100 into over $1000 through numerous fundraising events and a letter-writing campaign soliciting matching donations.

On April 28, Cahill and Davis attended the Mini Grant Reception at Eberwhite Elementary School. Ms. Gannon's 5th grade class presented Cahill and Davis with a $1,437.55 gift to support MADC research. These remarkable students from the Hebrew Day School were the only group to use their Mini Grant as seed money to raise additional funds. The students spoke eloquently of their fundraising experience and their support for the fight against Alzheimer's disease. Cahill and Davis were immensely humbled by and proud of the students for their commitment and generosity.

To thank the students for their gift, the MADC arranged for the students to tour Dr. Sami Barmada's lab at the U-M Biomedical Science Research Building, which focuses on the overlap between amyotrophic lateral sclerosis (ALS) and dementia. The students did more than just look at lab benches. Barmada and his lab arranged for them to actually participate in science. They assisted in DNA extraction, saw a spinal cord section under a dissection microscope and witnessed the "firing" of cells under another microscope. In line with their generous nature, the students followed up with many letters of thanks to the MADC.

The MADC would like to give a big thanks to Gannon, who is a tremendous educator and is passionate about the education of her students. She says, "As an educator, I believe strongly in the importance of teaching children about philanthropy. Over this past year, the Ann Arbor Community Foundation's Youth Council and the Michigan Alzheimer's Disease Center have given us the priceless opportunity to do just that. They expanded the walls of our classroom by infusing real world experiences into this project, and watching this unfold has been incredibly rewarding."

MADC Director Henry Paulson MD PhD said, "This was a wonderful experience, as much for our Center as it was for Ms. Gannon's students. Seeing them so engaged in the scientific process as they visited Dr. Barmada's lab was a true highlight!"

The MADC is grateful for the enthusiasm and generosity shown by the students from the Hebrew Day School. A very big "thank you" is owed to all of the students, their parents, and those who matched their Mini Grant award. As Dr. Paulson noted, the educational and research activities of the MADC are almost entirely supported by private donations such as these.

The MADC values opportunities to educate and partner with new groups in the community. In addition to educating various community organizations, the MADC conducts and supports innovative research into the causes and treatment of Alzheimer's disease and other dementias, and provides wellness programs for those with memory loss and the people who care for them. For more information about the MADC, see www.alzheimers.med.umich.edu. For those who would like to be involved in research at the MADC or want to learn more about its education and wellness programs, contact Renee Gadwa, MADC education and outreach coordinator, at rgadwa@med.umich.edu or 764-5137. For more information about Hebrew Day School of Ann Arbor or to schedule a tour, contact Ali Reingold, director of admissions and marketing, at admissions@hdsaa.org or 971-4633. ■

Kristin Cahill is MADC Education and Outreach Coordinator and Erin Mobley is MADC Assistant in Research.

Students pose with research scientists from U-M lab visit

The power of giving

By Ethan G. Krasnow

There's something about the winter holiday season that rubs me the wrong way. Perhaps that sounds strange coming from the family programs director at the JCC. After all, the JCC is the place where the community comes together to celebrate holidays. Don't get me wrong, there's a lot I enjoy about the season: spending time with family, enjoying parties, and feeling uplifted by the "eat, drink, and be merry" atmosphere all around. Maybe it's all the Christmas music I hear on the radio that starts to get to me. Maybe it's all the commercials about the newest, sleekest, and most expensive toys you should buy for yourself. Apple and Samsung, I'm talking to you. The more I hear and see the more uncomfortable holiday season becomes for me.

There's nothing wrong with treating yourself or your family to nice gifts during the holiday season. I'm no stranger to Black Friday deals—often the best deals of the year. However, missing from these flashy marketing campaigns are all of the families and children who get nothing for the holidays. Possibly, not even a meal on their table because they can't afford it. Have we forgotten that giving is not the same thing as giving back? That giving ultimately feels better than receiving?

Now that practically everyone we know owns cell phones, computers, and tablets, everything we ever wanted is literally at our fingertips. Almost instantaneously, we can look up, order, and receive the things we want, something our ancestors would never have even dreamt of. If we are being honest with ourselves, we've become impatient and selfish.

I'm not immune. Just a few weeks ago, I decided that I needed an iPad. Did I think about when the best time to purchase it would be? Did I even think about whether I really needed it or not? Of course not! I was at Best Buy on October 31, a full month before the Black Friday "sales of a lifetime" because I had to have that tablet, now. After purchasing it, I admit that I felt pretty good, for a moment. Then I realized a small part of me thought maybe I was being selfish. I bought myself a brand new "toy" when other people out there can't even afford clothing or don't know where they will find their next meal. Then I remembered—*tzedakah*. Tzedakah is about giving back, not because someone else needs help, but because it is our collective responsibility to help others with no expectation of reward.

I, like you, have the ability and good fortune to make a difference. I can enjoy my new toy, and I can—and must—help others. And yes, while cliché, a simple gesture to help another gives us that "warm-fuzzy" feeling that helps motivate us to keep doing good for others. There is a lot you can do to make the world a little brighter for others this holiday season. I hope you will join me in doing so at the Jewish Community Center of Greater Ann Arbor this season.

Many organizations do food drives or toy drives, but here at the JCC, with the partnership of Jewish Family Services of Washtenaw County, we are doing both. So, that's why I am so excited for our now annual "One Candle for Tzedakah," this year on December 10, at 6 p.m. Take one, just one, of the eight nights of Hanukkah, and choose a gift to donate rather than receive. Celebrate our good fortune by teaching our community's children to give to others by appreciating all they have to give. Donated toys will be distributed to those in need by Toys for Tots (www.toysfortots.org). Over the last two years, our community together has donated nearly 500 gifts to homes with children who would otherwise come to know the holiday season as a time of sadness, not joy. We also have raised funds for Food Gatherers (our local food pantry working to make sure no child goes hungry), and we will collect monetary donations for them again this year. Let's celebrate Hanukkah as a community, and fulfill a mitzvah—an obligation and good deed of bringing light to others. Of course, we will also enjoy latkes and applesauce, play games, light the menorah, and, thanks to support from JFS, be entertained by the Wild Swan Theater. While we celebrate, I'll be thinking about all those children who see the same advertising and hear the same songs as we do, and hope that our efforts will help them feel included in the joy.

Toys for Tots collection boxes are at the JCC now and will remain there through the evening of One Candle for Tzedakah. To find out more, visit www.jccannarbor.org, where you can register your family today through December 7. A single registration is $10, a family is $20. So is the age-old saying, "It is better to give than to receive," really true? I think so, and I hope you will come to the JCC to see for yourself. For any questions, contact Ethan at ethankrasnow@jccannarbor.org or 971-0990. ■

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MIBB Awards dinner

On October 14, the Michigan Israel Business Bridge held its 2015 Ambassador Awards Dinner. The MIBB Builder Award was presented to Delphi Automotive and The Chuck Newman Impact Award was presented to Eva L. Feldman, M.D., Ph.D., Russell N. DeJong Professor of Neurology and director of the A. Alfred Taubman Medical Research Institute at the University of Michigan.

The Michigan Israel Business Bridge (MIBB) is a non-profit 501(c)6 organization established to facilitate business and investment opportunities between Michigan and Israel for their mutual economic benefit. MIBB brings new business to Michigan and creates jobs by encouraging Israeli businesses with new technologies to establish their North American business centers in Michigan. ■

1. Pamela Lippitt, MIBB executive director; Chuck Newman, MIBB founder and past-president; Jeff Owens, Delphi Automotive (recipient of the MIBB Bridge Builder Award); Dr. Eva L. Feldman, University of Michigan (recipient of the Chuck Newman Impact Award); Florine Mark, The WW Group; Beth Gotthelf, MIBB president; Steve Cole, MIBB Ambassador Awards chairman

2. Dr. Eva L. Feldman accepts the Chuck Newman Impact Award from presenter F lorine Mark

3. Jeff Owens, CTO and EVP of Delphi Automotive, accepts the MIBB Bridge Builder Award from MIBB Past-President Chuck Newman

4. Alan Brilliant, MIBB vice-president; Pamela Lippitt, MIBB executive director; Steven Cole, MIBB Ambassador Awards chairman

In Austin, 19th-century synagogue meets 21st-century Jewish community

By Jacob Kamaras/JNS.org

Like its environs, the Jewish community of Austin, Texas, has a youthful feel. Situated in a city known for live music, the University of Texas (UT) campus, and the founding of Michael Dell's computer technology giant in his UT dorm room, the 40-acre Dell Jewish Community Campus mirrors the relatively new infrastructure in the rest of Austin.

The Jewish Community Center of Austin opened its doors in 2000, in stark contrast with other Jewish communities in Texas (Houston, Dallas, San Antonio) and elsewhere that have had JCCs for more than a century. But what Jay Rubin refers to as a "21st-century city" just got outfitted with some 19th-century style.

Rubin—CEO of Shalom Austin, which operates the JCC as well as the local Jewish Federation, Jewish Family Service, and Jewish Foundation, in addition to managing the Dell campus—recently gave JNS.org a tour of the campus and its newest addition, B'nai Abraham Synagogue, whose building was divided into three pieces, transported from 90 miles away in Brenham, and pieced back together and renovated in Austin. On the campus, B'nai Abraham now serves as the sanctuary for Congregation Tiferet Israel (Orthodox) and joins two other synagogues on premises, Congregation Agudas Achim (Conservative) and Temple Beth Shalom (Reform).

"A lot of Jewish communities outside of the big cities, they're aging, they're shrinking, institutions are merging. This is a different reality," Rubin said of Austin.

Why transport a synagogue building from another city rather than building a new one? B'nai Abraham Synagogue is no ordinary building. From 1894 through the mid-1960s, it served as Brenham's lone Jewish house of worship. Its 121 years make it the oldest active synagogue building in Texas. Despite regular prayer services not being held there since the 1960s, Mimi and Leon Toubin of Brenham preserved the historic building and welcomed visits by individuals and groups during the last five decades. By relocating to the Dell campus, B'nai Abraham is once again home to daily, Shabbat, and holiday prayer services.

PHOTO: JULIE ZWEIG.

Abraham Synagogue is re-assembled on the Dell Jewish Community Campus in Austin

After its relocation, the building underwent major upgrades, including a new electrical wiring, insulation, restrooms, and handicapped accessibility—but retained its historic character. The Austin iteration of B'nai Abraham broke ground in October 2014 and was dedicated in August 2015, in time for the High Holidays.

"Although easily mistaken for a white-framed country church on the outside, B'nai Abraham radiates the warmth of an Eastern European synagogue on the inside with the bimah (prayer platform) at the center of the main level facing the aron kodesh (ark) and a balcony reflecting the traditional separation of men and women during Orthodox worship," Rubin has written.

CREDIT: JAY RUBIN

The interior of the B'nai Abraham Synagogue building, which has relocated from Brenham, Texas, to the Dell Jewish Community Campus in Austin

Rubin recalled that after learning three years ago how B'nai Abraham was in disuse and that the Toubins feared it would one day be demolished, he "went out to see it and fell in love with it." Now, Tiferet Israel has a new home and B'nai Abraham has a rejuvenated legacy.

"It was a long-term process, because you had to take a 19th-century building and make it usable for the 21st century," Rubin told JNS.org.

A former executive vice president of Hillel International, Rubin likens his personal history in Austin to Rip Van Winkle. He initially lived in the Texas capital from 1978-81. At the time, Austin had 3,000 to 4,000 Jews, two synagogues, and no Jewish day school or preschool. In 1993, during Rubin's 25-year hiatus from Austin (hence the Rip Van Winkle comparison), Michael and Susan Dell purchased the land that became the Dell campus from the Hart family. Rubin returned to Austin in 2006, and as head of Shalom Austin oversees much of the institutional framework of a Jewish community that has grown to between 18,000 and 20,000 people.

"We're designing a Jewish community for the 21st century…[We thought], 'Why don't we start something like this?'" Rubin said, pointing to a blank piece of paper when referring to "this."

Indeed, it was the ability to build from a blank slate that drew Rubin back to Austin.

"I was attracted by working for a community where you don't get handed a playbook that says, 'This is how we've been doing things for three generations,'" he said.

The Dell campus provides what Austin's Jewish leaders describe as a model for denominational coexistence, given the presence of Orthodox, Conservative, and Reform congregations onsite.

"Jews—we can't figure out how to share the Kotel, but here we are in Austin, Texas, figuring out how to share the same campus," said Rubin.

In order to further enhance Austin's Jewish mosaic, attracting more Orthodox families is a growth priority, he said.

"To be a serious Jewish community, you need a number of things, and I think in this day and age you need to have an Orthodox community. Austin has never really been a hospitable place for that," Rubin said.

Enter Rabbi Daniel Millner, leader of Congregation Tiferet Israel and a graduate of Yeshivat Chovevei Torah rabbinical school. The congregation had a membership of 35-40 family units when Millner assumed the pulpit in 2014, and has grown to 70 units as it now settles into the B'nai Abraham building.

Millner, 30, said the congregation's growth comes from an "inreach-outreach model"—inreach meaning that every Jew in Austin should feel comfortable in Tiferet Israel's congregation, and outreach meaning the development of a religious infrastructure that Orthodox Jews outside Austin deem a viable option for relocation.

At the heart of the Austin Orthodox community is an embrace of diversity, said Millner.

"People feel very connected to [Tiferet Israel] because of the community, not because of the denomination," he said.

For example, Austin built an eruv this year to permit carrying on Shabbat—but it's a "community eruv" and not just an "Orthodox eruv," Millner explained, because the eruv's inspectors come from every congregation on the Dell campus.

"It's really an opportunity to engage members of the Austin Jewish community in an area of halacha (Jewish law) that maybe people don't know about unless they're confronted with it," he said.

Having the historic B'nai Abraham building as a new place of worship "was a great opportunity to be able to create our own identity within a historic space," Millner said.

Millner's hope is that as Tiferet Israel grows, Austin "will become a center for modern Orthodox families who want something beyond the East Coast or the more established cities."

Rabbi Neil Blumofe, in his 18th year as leader of Congregation Agudas Achim, came to Austin to help build a community that he felt was "a ripening place for all sorts of possibilities." As Blumofe is a jazz performer, Austin's live music scene didn't hurt, either.

Blumofe, 45, called the Dell campus a space that allows for the three denominations "not only to be in close physical proximity…but to share resources and build a community together."

In his 680-family unit Conservative congregation, Blumofe said he eschews "the more national debates about institutional religion."

"[I try to] instruct, inspire, and galvanize people from any walk of life…to be able to ask questions of purpose, meaning, and encounter God in a thoughtful way, bringing our whole selves to have a meaningful conversation about our lives steeped in traditional Jewish sources," he said.

Rabbi Alan Freedman, rabbi of the 550-family unit Temple Beth Shalom, echoes the other rabbis' sentiments on denominational coexistence.

"All of our members feel welcome in whichever congregation they wish to go to," said the Reform synagogue's leader.

Freedman singled out Austin's community-wide nightlong Torah study program on the Shavuot holiday, which featured teachers from across denominations.

"I think Austin is innovative, I think Austin is optimistic, and we search for solutions," said Freedman, 61. "We believe barriers can be overcome, and that's reflective of how we work within the Jewish community."

The youthfulness of Austin's Jewish community also presents its challenges, Freedman said.

"In Austin," he said, "most people are new, there are relatively few people who have lived here for generations, and that's good and bad. It's good in the way that people won't say, 'We tried that 20 years ago and that won't work,' so there's room for innovation. But we're really only beginning to become a mature Jewish community from a philanthropic point of view."

Millner, whose 21st-century congregation is now equipped with a refreshed 19th-century building, is confident that there is "no reason why Orthodoxy can't work in Austin." The key to success, he said, is focusing on the people.

"Austin's a very unique place," said Millner. "It's a lot of transplants, people coming from all over for all kinds of reasons, and you have to pay attention to the people who are here. You can't just create something that would seem artificial. It needs to grow from within the community and become part of the landscape of the city." ■

aadl.org

Featured Events

ANN ARBOR DISTRICT LIBRARY

Albert Kahn: Designing Detroit & the University of Michigan

Thursday, December 10 | 7-8:30 pm

DOWNTOWN MULTI-PURPOSE ROOM

In this lecture and slideshow, *Detroit News* art critic and author Michael H. Hodges surveys Kahn's impact on the city and school, and asks why this most-prolific of designers–once world-famous–has vanished from the architectural canon.

Tiny Expo: Indie Holiday Art & Craft Fair

Saturday, December 12 | 7-8:00 pm

DOWNTOWN LOBBY

Ann Arbor's biggest little indie arts & craft fair is back! Shop local artists and crafters selling their wares in a festive library space! It's a great way to support your community and find unique gifts.

FOR MORE INFORMATION, VISIT AADL.ORG

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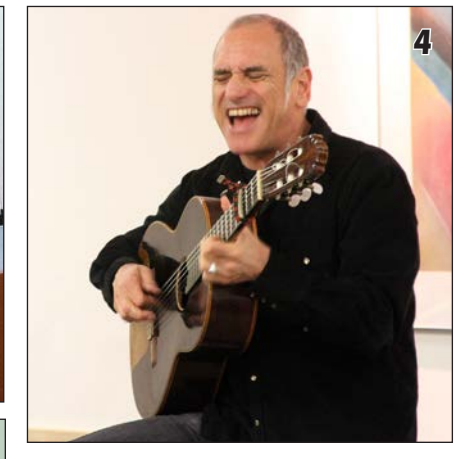
Community Photo Album

28th Ann Arbor Book Festival big success

Clara Silver, special to the WJN

The 28th Annual Ann Arbor Jewish Book Festival hosted by the Jewish Community Center of Greater Ann Arbor was a big success. Over the course of 11 author events hosting over 20 authors, and one musician/filmmaker event, over 600 people attended. In addition, the JCC partnered with many organizations including the Jewish Federation of Greater Ann Arbor, Ann Arbor District Library, University of Michigan Hillel, University of Michigan Frankel Center for Judaic Studies, and in particular, Eastern Michigan University Jewish Studies, which received a Jewish Federation Impact Grant to bring Israeli superstar, David Broza, to Ann Arbor for what amounted to an artist in residence weekend.

Karen Freedland, director of Jewish Cultural Arts and Education at the JCC noted that, "This year's Jewish Book Festival was really unique and exciting because we had so many organizations and venues involved. In addition to the events held at the JCC, we also had events at Rackham, and the downtown branch of the Ann Arbor District Library. They were all really well-attended, fantastic events." ■



1. Chaya Deitsch

2. David Broza signing his CDs

3. Michelle Segar

4. Singer songwriter David Broza

5. Marty Shichtman introduces David Broza

2015 Main Event brings community together

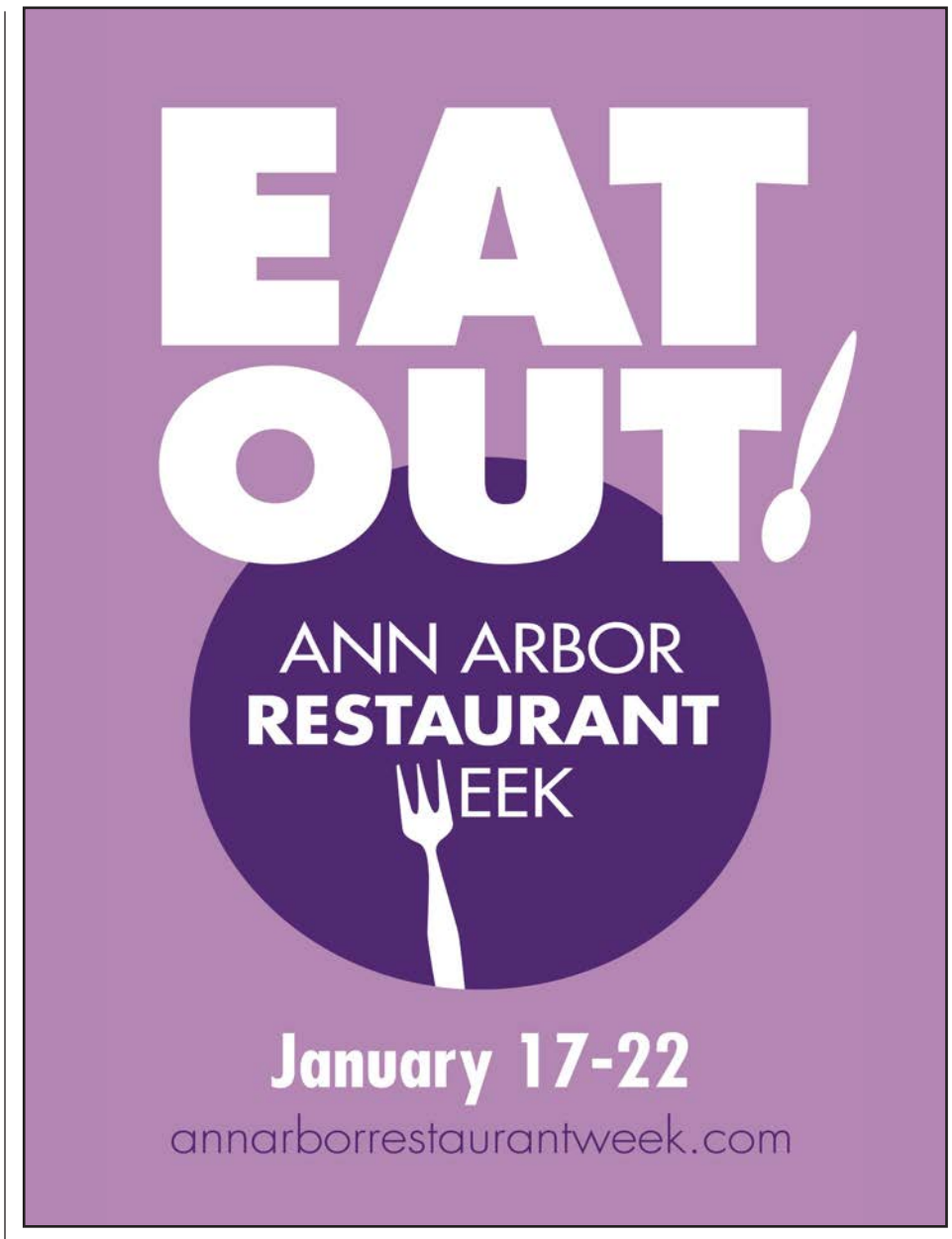
The Jewish Federation of Greater Ann Arbor's 2015 Main Event with Yossi Klein Halevi was held on Sunday, October 25 and was enjoyed by several hundred community members. ■

Barbara Stark Nemon, Anya Abramson and Phyllis Herzig

Main Event co-chairs Gil Seinfeld and Debra Chop; speaker, Yossi Klein Halevi; and co-chairs Levana and Stephen Aronson

Members of the Jewish Young Professionals, enjoying the evening

Sam Silver, Jonathan Trobe and Federation Board President Neal Blatt



M | LSA JEAN & SAMUEL FRANKEL CENTER FOR JUDAIC STUDIES
UNIVERSITY OF MICHIGAN

DECEMBER, JANUARY, & FEBRUARY EVENTS

December 10, 12:15 pm
Jeffrey Abt, Frankel Fellow
Exhibitions, the Machinery of Secularization, and the Contact Zones of Display
202 S. Thayer St., Room 2022

January 13, 5:30 pm
Barbara Kirshenblatt-Gimblett, Chief Curator of POLIN Museum
Rising from the Rubble: Creating the Museum of the History of Polish Jews
UMMA, 525 S. State St., Stern Auditorium

February 3, 10, 17 and 24, 7 pm
Eva Mroczek, Scott Spector, Shaul Kelner, Geneviéve Zubrzycki, Frankel Institute Fellows
Lecture Series on "Wrestling with Angels: The Struggle between the Sacred and the Secular in Jewish Life"
JCC of Metro Detroit
6600 W. Maple Rd., West Bloomfield

February 25, 12:15 pm
Shaul Kelner, Frankel Fellow
The Timeless and the Timely: Sacralizing Political Activism in the Campaign for Soviet Jewry
202 S. Thayer St., Room 2022

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With U.S.-Israel ties aplenty, ELNET works to bolster Europe-Israel bonds

By Alina Dain Sharon/JNS.org

The European Leadership Network (ELNET)—a non-governmental, non-partisan organization founded by European, Israeli, and American leaders in 2007—works to improve strategic relations between Israel and European Union countries. With current activity and presence primarily in Germany, France, Spain, and Poland, as well as an office opening near the seat of the EU and NATO in Brussels in the near future, ELNET has hosted more than 50 European delegations of parliament members, top government officials, and other European policy leaders to Israel. ELNET has also held more than 20 strategic meetings in Europe, and has engaged more than 500 participants in its effort to enhance European-Israeli understanding and cooperation on a wide variety of fields.

JNS.org interviewed ELNET's co-founder, Raanan Eliaz, and the U.S.-based national executive director of Friends of the European Leadership Network (FELNET), Lee Rosenblum. Below, they discuss the current state of Europe's relationship with Israel and the significance of ELNET's work.

CREDIT: COURTESY ELNET

German Chancellor Angela Merkel meets ELNET's founder and director general, Raanan Eliaz

JNS: How was ELNET founded and what is the organization's primary purpose?

Eliaz: Following the second Palestinian intifada and the collapse of the Oslo peace process, I experienced first-hand in Belgium the lack of an organized and effective pro-Israel movement in Europe. I worked for several years in Washington, DC, for AIPAC, the Washington Institute for Near-East Policy, and the Hudson Institute, always dealing with Europe-Israel ties. Later, I was in charge of Europe and NATO at the NSC (National Security Council) at the Israeli Prime Minister's Office. In all these institutions…I saw how the Israelis are dealing with Europe, what exists, but also what is missing in the strategic relationship between the EU and key countries in Europe and Israel. This combined experience influenced me to come up with the idea of ELNET. I recruited partners and ELNET was established in 2007.

Rosenblum: Essentially, it is our belief that the world has changed. The U.S. is no longer the single superpower in the world. When you take a look at the agencies that affect policies like the U.N., the EU, or NATO, you see that when it comes to international policy [the U.S. is] just a single vote. Given that the EU is the single-largest trading partner of Israel, given the proximity of Europe to the Middle East as compared to the U.S., we feel that it is equally important for there to be significant relations between the member states of the EU and Israel.

It's interesting to note that 80-85 percent of [U.S. Congress members have] been to Israel, but if you go to France or Germany or Poland, I think on average of maybe 10-13 percent of their parliament [members], or senior policy makers and leaders, have been to Israel. That's one of the things that we provide for them in the form of delegations [to Israel]."

JNS: What are some examples of ELNET's recent work and successes?

continued on next page

There's a JCC in Turkey?

By Maayan Jaffe/JNS.org

"We have to keep Judaism alive and sparkling. The younger generation is moving away from religion and becoming more secular. So we need some sparks, energy, and enthusiasm," says Sami Azar, a volunteer with the Turkish Chief Rabbinate Foundation - the Jewish Community of Turkey, otherwise known as the Turkish Jewish Community Center or T.J.C.

Azar, who lives in Izmir, runs a smaller JCC program about a 45-minute plane ride from Istanbul, where two larger JCCs are established. In his town of nearly 4 million people, only about 1,700 are Jewish.

"In the last 10 years, we have had 387 deaths and only 38 births," notes Azar during a recent interview in Jerusalem. He and his colleague, Tuna Alkan, who volunteers with youths between ages 18 and 35 through the Istanbul T.J.C. network, attended the JCC Global 2015 World Conference from Nov. 3-6. Somewhat isolated as a Jewish community in a Muslim-majority country where Jews are forced to keep a low profile, Azar says the conference helps her to "feel more motivated.…It is very good for us."

The institution of the JCC in Turkey is different than the traditional model in the United States, whose pillars are early childhood, camping, health, and recreation. In Turkey, the JCC is "really the center for the Jews to feel safe and they feel that is their community," explains Smadar Bar-Akiva, executive director of the JCC Global organization in Jerusalem.

Alkan, a dentist by profession, says life is not as bad for the Jews in Turkey as it might appear in the news. While she admits that the current Turkish government—led by President Recep Tayyip Erdogan, and Islamist—doesn't "agree with anything Israel does," she says the government tries not to take out its frustration with the Jewish state on the local Jewish community.

"The leaders say in Turkey that Jews are citizens and the problem is Israeli politicians. We are guaranteed our rights as citizens—security, everything. Do I feel like that is true? Yes," says Azar.

"We haven't had anything in the streets in a long time," adds Alkan. "I feel safe."

She also feels that there is a future for Jews in the Muslim-majority country.

CREDIT: T.J.C.

Jewish day school at a Turkish Jewish Community Center in Istanbul

"In Turkey, we survive our Jewish life," Alkan says with a smile, taking a trip back in history. Jews have lived in Turkey since Hellenic times. There are several historic synagogues there, including a synagogue in Sardis that dates back to the 3rd century CE.

The majority of Jews arrived in Turkey in 1492 from the Iberian Peninsula, after the Spanish expulsion. Today, there are estimated to be as many as 18,500 Jews throughout the country. The majority of them (17,000) reside in Istanbul. Some 96 percent are Sephardic and the other 4 percent are of Ashkenazic descent.

"Even though we are small, we are very successful," says Alkan. "We have very famous artists, academicians, very successful businessmen and women and some very well-educated people working in very famous international companies at high levels. Really, we are doing okay."

Alkan describes the Jewish community as "traditional," with roughly 5 percent of the Istanbul community and 10 percent of the Izmir community identifying as Orthodox.

Through T.J.C., families can take part in a number of Jewish opportunities ranging from youth and family clubs, synagogues (Turkey has 19), social support organizations, Jewish day schooling (640 students are enrolled), Jewish kindergartens (two, with about 200 children each), and a Jewish newspaper (Salom). There are shochtim (kosher slaughterers), mohelim (ritual circumcisers), cantors, a burial society, a mikvah (ritual bath), and kosher butchers.

One initiative that Alkan is proud of started four years ago in Istanbul.

"We have about 350 to 400 families in need," says Alkan. "We try to provide them with food, money—everything they would need. So a group of women started volunteering to do kosher catering. They started like amateurs. Now, they do really, really wonderful things. They have a big catering business—so big that this catering company is giving the kosher meals to Turkish airlines."

A portion of the proceeds are still given to the Turkish families in need, helping to continually sustain them.

The new programming for young adults that Alkan runs is meant to halt a rapidly growing rate of intermarriage. She says there is an intermarriage rate of around 34 percent in Istanbul; Azar says the rate is around 20 percent in Izmir.

In many Muslim countries, intermarriage between Jews and Muslims is strictly forbidden. In Morocco, for example, Jewish families send their teens to France in high school and beyond in hopes of them getting a Jewish education and having them meet a Jewish spouse. Intermarriage is forbidden there. In Turkey, however, it is welcomed—or at least not shunned.

"By Turkish law it is okay. By Jewish law it is not okay," says Azar. "For us, the assimilation needs to drop—that's why we are doing so many activities to attract young people."

Bar-Akiva calls the JCC an important venue "to socialize as a Jew and keep Jews Jewish."

"In many places there is competition between the JCCs and other Jewish institutions or even non-Jewish institutions. In Turkey, the JCC is place to congregate and study about traditions. It is not just a music class or a lecture," says Bar-Akiva.

She adds, "All Jews are responsible for one another. With the global JCC movement, we are really trying to breathe life into [this phrase] and to turn it into action." ■

ELNET, continued from previous page

Eliaz: ELNET creates for the first time in these countries a local power base of pro-Israel citizens who are capable and are well-equipped to communicate directly with elected officials, policy makers, and leaders of opinion. ELNET also hosts informal strategic discussions between top leaders from Israel and Europe that help create better policies towards each other.

Rosenblum: When we bring delegations [to Israel], we give [participants] the opportunity to tour and see Israel, [but] we give them a very broad view of things.

At a German Bundestag Delegation to Israel held last June headed by Dr. Gregor Gysi of the Die Linke (The Left) party, we brought the German delegation to the Knesset…The very next day we took them to Ramallah and the main office of the Palestinian Authority where we had meetings set up with the Vice Prime Minister of the PA, with 5 Palestinian ministers, and…with the Vatican's Liaison priest to Gaza and Ramallah for Christians.

One of the ways I always gauge success is the fact that 30 percent of all the money we raise is now raised in Europe, which is a tremendous achievement and a tremendous testament to our work.

Most recently you may also have heard about the incident that happened with [Jewish-American reggae star) Matisyahu…[who] was going to appear at a festival in Spain. He was the only performer that was asked by the promoters to sign a document condoning BDS. He would not sign it and as a result [his performance was] cancelled. It turns out that our West Coast director is a friend of Matisyahu, [who] contacted him and asked if there is something we can do. While we found him an alternate place to play on the same date, our affiliate in Spain went to various ambassadors and put pressure on the promoters…[who then] decided to re-invite Matisyahu to play. Bravely, he decided to go back to the original venue and the rest is history.

JNS: What are the particular challenges or issues that exist in Europe, and specifically in the countries where ELNET is active, when it comes to Israel?

Eliaz: [The migrant crisis and the growth of the Muslim population of Europe] affect what we do because we are interested in that European leaders, our primary audience, take this into account when they make policies. Most of the migrants do not care about Israel and simply want to become citizens of their new countries. There is a local minority in some countries, France for example, that is violent and extreme. When integration fails most dramatically is where these countries have the most tension, and one of the ways we see this is violence against Jews, but not only. Violence in France is not targeting Jews only or Jews primarily. It is targeting the values of the (French) Republic. We need to remember that.

Most of the people we are engaging are not Jewish. Israel is not an issue that belongs only to the Jews in these countries, but it's a matter of values and democratic principles. There is also a positive impact of this issue because this crisis helps Europeans understand Israel better in some cases.

[In France] the challenge comes at the leadership level. French Foreign Minister Laurent Fabius [recently issued some] initiatives that are questionable (such as the French U.N. request to impose a deadline on the Israelis and Palestinians, and the initiative to have an international presence in the Temple Mount).

[Germany has] a very unique history and a unique commitment to Israel (due to the history of the Holocaust), and is one of the most helpful partners in some areas [with Israel], for example in security and defense exchange. Younger Germans who are already in ministerial positions look at the past differently. Our agenda in Germany is to talk and speak about the present and future, and bring to the surface those interests that connect Germany and Israel now and tomorrow.

[Upcoming elections in Spain could lead to a] dramatic shift in the country. And there is a constant challenge to keep Israel a neutral issue [in Spain]. We are making a constant effort to keep the socialist leadership in Spain educated about our issues. In fact, we just had a delegation of Spanish center-left leadership, they almost never come without us.

Rosenblum: Many people look at Poland as being severely anti-Semitic…[but] I am more comfortable wearing a kippah while walking down the streets of Warsaw than I would be walking down certain streets in Paris. [Poland is also] the only European country where every single political party is pro-Israel. There's no question that Poland is a friend to Israel. Some might say is that part of that friendship with Israel is predicated on the fact that Poland knows that it's in its best interest because the U.S. and Israel are strategic allies, [because] Poland is very concerned about…Ukraine, Russia, and Vladimir Putin. This is their big nightmare, and what we've been able to do for Poland is set up strategic dialogs specifically on the areas of strategic defense, counter-terrorism, high-tech, and safety issues.

JNS: What does the future hold for ELNET and what should Americans understand about the relationship between Europe and Israel?

Eliaz: Looking five to eight years down the road, ELNET will continue to build its network in Europe, have a pan-European network that can impact positively the relationship between Europe and Israel, and also coordinate at some point with America. The triangle of the U.S., Europe, and Israel shouldn't be forgotten and continues to be the most important triangle to impact Israel's immediate threats.

Rosenblum: The toughest challenge we face in the U.S. is that for the most part Europe is not on the minds of American Jewish people. The reason that specifically American Jews should be concerned about our work in Europe is because Europe represents a more significant force to Israel. Fifty or sixty years ago, there was no clear voice for Jewish Americans to approach leaders and to push for support for Israel. This sort of thing does not exist in [some European countries] at all. We are where nobody else is. We have to do everything we can to insure that Israel's standing in the global community is strong. The alternative is to do nothing. ■

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London's Boris Johnson bearish on BDS, bullish on trade upon visiting Israel

By Bradley Martin/JNS.org

It's fantastic to see that cutting-edge technology, such as Cycle Safety Shield developed by Mobileye in Israel, is being utilized to help make London's roads safer," said London Mayor Boris Johnson during his trade mission to Israel this week.

Johnson arrived in Israel with an official trade delegation, mainly to promote bilateral trade in technology between the cities of London and Tel Aviv. His mission was to promote the British capital's high-tech sector, in a bid to get more Israeli companies to expand to London and make IPOs (initial public offerings) on its stock markets.

London is currently home to 141 Israeli high-tech firms, according to London & Partners (the mayor's promotional agency) and the IVC Research Center. There are currently 16 Israeli tech firms listed across London Stock Exchange's markets with a combined market value of £3.7 billion ($5.6 billion).

Johnson was also very critical of the movement to boycott Israel, deriding them as "a bunch of corduroy-jacketed lefty academics."

"I cannot think of anything more foolish than to say that you want to have any kind of divestment or sanctions or whatever or boycott, against a country that when all is said and done is the only democracy in the region," he said in an interview with Israel's Channel 2.

CREDIT: YONATAN SINDEL/FLASH90.

London Mayor Boris Johnson plays soccer with Jewish and Arab youths as part of the "Equalizer" coexistence project in Jerusalem

While the focus of Johnson's trip was to expand tech ties between London and Tel Aviv, the mayor took the opportunity to visit other parts of Israel. While lauding Israel's diversity, he joined Israeli President Reuven Rivlin in Jerusalem to attend and participate in a friendly Jewish-Arab soccer game. This was the kickoff for a new soccer season organized by the "Equalizer" organization. Working with about 140 schools across Israel to build confidence and understanding between Jewish and Arab children, the organization itself is supported by the British Embassy in Israel.

Rivlin thanked Johnson for his support of this project to promote coexistence. The mayor thanked Rivlin for his warm welcome and expressed his pride at the opportunity to visit Israel, and especially Jerusalem.

Johnson also visited the Western Wall in Jerusalem for the first time in his life, affirming his Russian Jewish ancestry. Calling his visit to one of Judaism's holiest sites a "great privilege," he joined in prayers for peace in Jerusalem.

"That's what Jerusalem is all about. It is about the great faiths coming together in one place in the holiest city in the world. I think that anyone who comes here wants to see that spirit of understanding," Johnson said.

Johnson's planned tour of the Palestinian territories in the West Bank was cancelled, following his criticism of the BDS movement against Israel. Shortly after arriving in Ramallah, Palestinian Authority Prime Minister Rami Hamdallah warned that Johnson's security would be "at risk" if he went ahead with his visit.

Johnson was due to meet with a Palestinian youth group and businesswoman, but his invitations to those events were retracted following his anti-boycott comments.

Though the London mayor did tone down his original comment by saying that there wasn't anything wrong with wearing a corduroy jacket, he stood by his condemnation of the boycott movement against Israel.

It is expected that as a result of this Johnson's diplomatic mission, technological trade and cultural cooperation will continue to expand greatly between the City of London and the State of Israel.

Bradley Martin is a fellow for the Salomon Center for American Jewish Thought and a research assistant for the Canadian Institute for Jewish Research.■

Jewish life in Azerbaijan embodies Muslim-majority nation's culture of tolerance

By Peter Rothholz/JNS.org

At a time when thousands of Jews are fleeing rampant anti-Semitism in France, the United Kingdom, and other European countries, there is one country where "it's becoming attractive even for some people to come back" from Israel and other countries to which they had previously emigrated. According to Rabbi Shneor Segal, the Israeli-born rabbi of The Jewish Community of European Jews in Baku, that country is Azerbaijan.

CREDIT: MICHAEL SILBERSTEIN

Middle school students at Chabad Or Avner Jewish Day School, located in a suburb of Baku, Azerbaijan, with visitors from Sinai Temple of Los Angeles

Located on the western shore of the Caspian Sea and bordered by Iran, Armenia, Georgia, and Russia, Azerbaijan has a Jewish community that traces its roots back some 2,000 years. Throughout that period—and even during the years from 1920 to 1991, when it was a part of the Soviet Union—Azerbaijan has prided itself on its tradition of tolerance and acceptance of minorities. Among the country's population of 9 million, 95 percent are Muslim and about 12,000 residents are Jews.

As part of a recent delegation to Azerbaijan from Sinai Temple in Los Angeles, I visited six synagogues there, as well as a Jewish day school and Jewish Community Center. There were no police, private guards, or noticeable security measures at those sites, unlike a city such as Los Angeles and many European cities. Azeri Jews can also walk the streets wearing yarmulkes without fear of being harassed.

Azeri Jews participate fully in the social and economic life of the country without reference to their religion or ethnicity. Education is free from grade school through university, so individuals are limited only by ability and ambition. When our delegation asked the Hon. Tatiana Goldman, a Jewish member of the Azeri Supreme Court, about the effect of her Jewishness on her career and life, she replied, "I don't even think about it. I think about my work."

While church and state are separate in Azerbaijan, there are two government agencies—the Center for Multiculturalism, Interethnic and Religious Affairs and the State Committee for Work with Religious Organizations—under whose aegis the government dispenses major grants that cover most, if not all, the costs of building, maintaining, operating, and staffing synagogues, churches, mosques, religious schools, and institutions. Based on our observation, the government subsidies are quite generous since each of the synagogues we visited, whether in Baku or Quba, was beautiful—comfortably (or even luxuriously) furnished and decorated, and immaculately maintained.

The Chabad Or Avner Jewish Day School, located on a beautifully maintained park-like campus in a Baku suburb, on land donated by the government and built with the support of the Heyday Aliyev Foundation, is an exception when it comes to government support. According to Rabbi Segal, its operation is 100-percent supported by private funds. (During our visit, a Kurdish-Jewish merchant pledged $50,000.) The school has 200 students from kindergarten to 11th grade and 40 teachers on staff. It follows government rules regarding standards and curriculum but also includes English language and Hebrew language classes for all students and has a state-of-the-art computer lab. Segal said that "thanks to the Jewish school, more and more young people identify themselves as Jews and are becoming more active in Jewish life."

In the mountains situated northwest of Baku—about two hours by bus or car on a modern highway—is the city of Quba, a section of which is known as the Red Village. It was founded 270 years ago by Jewish immigrants from Turkey and Iran. During the Soviet period it was known as Jew Village, given the fact that it has a Jewish population of some 4,000, thus making it one of the largest Jewish villages outside of Israel. The region in which Red Village is located is an ideal summer vacation destination where many "Moscow Jews" maintain luxurious summer homes, nearly doublingbles the Jewish population of the village. ("Moscow Jews" are Azeri-Jewish emigrants who established business and became wealthy in post-Soviet Russia.)

As pleasant and accepting as life is in Azerbaijan, the country nonetheless has its problems, especially where the elderly, the ill, and people with disabilities are concerned. Social services, whether governmental or connected to the Jewish community, do not fill all of the many needs. Dr. Larissa Reikhrudel, a Jewish pediatrician, decided to do something about this and founded the "Jewish Women of Azerbaijan Humanitarian Public Organization." With private funding, mostly from oil companies, her organization provides a quasi "Meals on Wheels" service for the homebound elderly and has organized "dining clubs" for children and mothers in need, all without regard to religious affiliation. Reikhrudel, a petite and energetic woman, saw a need and filled it when the organized community lagged behind.

CREDIT: MICHAEL SILBERSTEIN

The Summer Synagogue in Quba, Azerbaijan

Amid the grim picture presented by international headlines these days, in particular last Friday's Islamist terror attacks in Paris, the story of Azerbaijan offers a morale boost through the Muslim-majority nation's unlikely status as a safe haven for Jews in a dangerous regional neighborhood. ■

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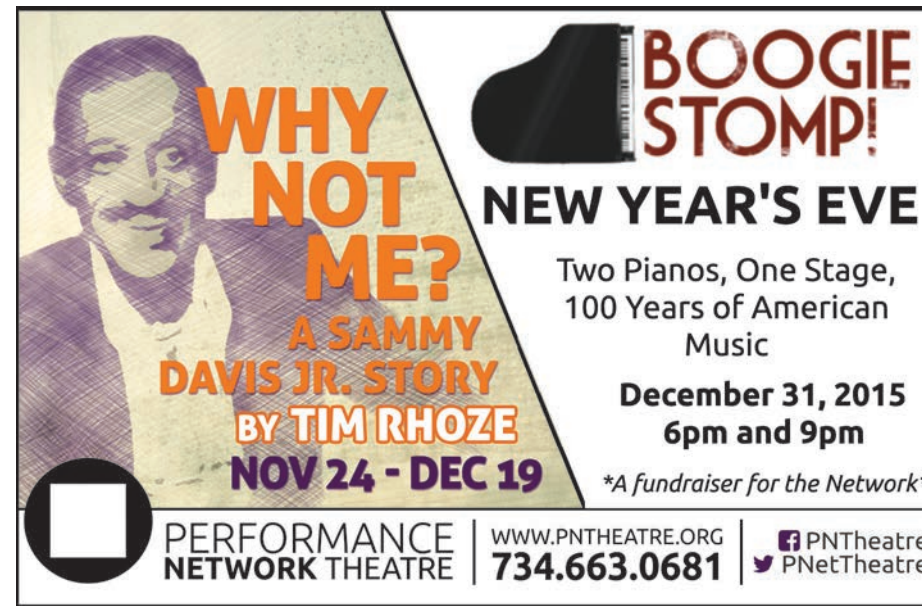

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What's Facebook's status on Palestinian incitement against Israelis?

By Alina Dain Sharon/JNS.org

After Micah Lakin Avni's father, Richard Lakin, was shot in the head and stabbed several times by Palestinian terrorists from eastern Jerusalem while riding on a public bus in Jerusalem's Armon Hanatziv neighborhood three weeks ago, Richard (who later died) became a viral hit on social media, though hardly in a positive way.

"Hours after he was shot and stabbed, a video re-enactment of the attack was posted online celebrating the gruesome incident, and calling on more young Palestinians to go out and murder Jews," Avni wrote in an editorial for the New York Times this week. On Facebook, one of the terrorists who attacked his father "was a regular…where he had already posted a 'will for any martyr,'" he wrote.

At the end of October, Shurat HaDin - Israel Law Center submitted a lawsuit against Facebook in a New York court, signed by 20,000 Israelis who claim that Facebook has facilitated pages and posts that incite violence against Israelis, particularly in the midst of an ongoing Palestinian terror wave against Jewish Israelis.

Shurat HaDin, which works to fight terrorism on the legal front, recruited thousands of Israeli signatories via a petition titled Suing Facebook - Disconnecting Terror," and has asked the court to issue an injunction against Facebook to remove the inciting pages, monitor the methods of incitement and block them, and hold the social networking giant responsible for allowing terrorists on its network.

"Facebook has the means to research and monitor every word that appears on its website. It cannot be that entire pages on Facebook are devoted to incitement to murder Jews and that terrorists are permitted to publish posts that become popular among their friends and encourage them to kill. It is absurd that Facebook is being transformed into a tool for supporting incitement and attacks against Jews, and we intend to put an end to it," Shurat HaDin said.

When contacted by JNS.org for comment, a Facebook spokesperson responded, "We want people to feel safe when using Facebook. There is no place for content encouraging violence, direct threats, terrorism, or hate speech on Facebook. As a community of nearly 1.5 billion people, we have a set of Community Standards to help people understand what is allowed on Facebook, and we urge people to use our reporting tools if they find content that they believe violates our standards so we can investigate and take swift action."

According to Facebook's community standards, the social network reviews "reports of threatening language to identify serious threats of harm to public and personal safety," and removes "credible threats of physical harm to individuals."

"We may consider things like a person's physical location or public visibility in determining whether a threat is credible. We may assume credibility of any threats to people living in violent and unstable regions," the social media giant states.

Facebook also states that it doesn't allow any organizations on its network that are engaged in terrorist activity, and that the social network removes content "that expresses support" for such groups.

But in one recent case, Facebook initially refused to remove a page calling for the stabbing of Israelis, claiming the page was compliant with its community standards.

The page, titled "Stab Israelis," called for "a campaign to support the Palestinian people including the stabbing of Israelis," and although Israeli social media users complained that the page was inciting violence, Facebook would not remove the page until the Israeli newspaper of Yedioth Ahronoth called out the platform on the decision.

CREDIT: PALESTINIAN MEDIA WATCH.

A post from the Palestinian Fatah political party's Facebook page shows children holding rifles.

As another example, Shurat HaDin cited the case of 19-year-old terrorist Muhannad Halabi, who wrote on his Facebook page, "I want to become a martyr," prior to carrying out a fatal stabbing attack the following day.

According to prominent constitutional law attorney Nathan Lewin, while constitutional and legal protections for freedom of expression do cover dissemination of information by Facebook and other social networks, "these networks can be held responsible for incitement to violence within constitutional standards."

In the two aforementioned cases, the choice by Facebook to not remove or to delay the removal of content inciting anti-Israel violence was "a wrong decision," said Lewin.

"Whether or not it qualifies as legal 'incitement' or a court might deem it speech protected by the First Amendment, a responsible speaker should not distribute instructions on how to commit assault or murder or the self-justification of a murderer that will encourage others to emulate him," Lewin told JNS.org.

Such cases on Facebook, however, are not a new phenomenon in the Israeli-Palestinian conflict. In July 2014, during Israel's war with Hamas in Gaza, Facebook users complained about pages inciting violence against Israel or Zionists.

In these cases, Facebook spokesman Matt Steinfeld told the Washington Examiner that "language attacking a country is not considered hate speech in our community standards. If the content devolves into direct attacks on people or groups, that would violate the hate speech policy."

According to Facebook, dedicated teams work 24 hours a day and seven days a week to address such reports, including the Safety team, the Hate and Harassment team, the Access team, and the Abusive Content team.

"Content that violates our Community Standards is removed. However there are situations in which something does not violate our terms, but the person still may want it removed," Facebook states in its guidelines.

But even though Facebook largely relies on users reporting such content, in reality "the number of reports does not have an impact on whether something violates our policies or whether it's removed," Steinfeld told the Examiner.

The Committee for Accuracy in Middle East Reporting in America (CAMERA) has documented a number of other such cases on Facebook, not only by individuals but also by official groups. According to Dexter Van Zile, a CAMERA media analyst, the simple fact that the news agency of the terror group Hamas has a Facebook account is "intolerable."

"The page was deleted for a while, but now it's back up with 4.3 million followers. That represents a significant number of eyeballs that Facebook can tout to its advertisers. Other terror groups have official Facebook pages as well. So what we have is a Western media company allowing anti-Western terrorists to use its platform," Van Zile told JNS.org.

"These companies benefit from freedom and stability afforded to them by the Western countries in which they operate, and yet they provide a platform to terror groups that seek to undermine these countries. There is something seriously wrong with this picture," he added.

Palestinian Media Watch has also documented such incitement to violence on Facebook by the Palestinian Fatah faction. For example, a photo posted on Fatah's official Facebook page Oct. 27 showed a keffiyeh-masked man holding a stone, with the wording "for the blood of our martyrs (shahids) that has watered the precious soil of the homeland from north to south. For Jerusalem and the Al-Aqsa mosque. For our courageous prisoners. For our precious homeland Palestine."

Moreover, CAMERA has received information from users about the existence of at least one closed group on Facebook calling to "liberate Al-Aqsa from the impurity of the Jews," some of whose members are listed as Facebook employees. When contacted by JNS.org regarding two of the group's members listing themselves as Facebook employees, the Facebook spokesperson denied that the social network has employed either of the members.

Back in 2014, Facebook's Steinfeld also told the Washington Examiner that Facebook's community standards allow the posting of "criticism of institutions (countries being a primary example, but it also includes topics of important social and political debate like government authorities, religions, etc.)."

Yet in a recent incident, Facebook allegedly chose to remove an editorial posted on the Facebook page of the The Algemeiner by French philosopher and pro-Israel activist Bernard-Henri Lévy, in which he wrote about Facebook being used as a tool by radical Islamists.

CAMERA's Van Zile, whose group first alerted The Algemeiner about the removal, believes that "somebody made a decision to prevent the broadcast of the Bernard-Henri Lévy article on Facebook's platform. Not only did they delete the article from users' profiles, they made it so you could not share the article from The Algemeiner's webpage."

According to The Algemeiner, after the Simon Wiesenthal Center, a Jewish human rights group, complained to Facebook on the media outlet's behalf, the post was returned to Facebook. A Facebook representative said the post was not banned due to its content and that the reasons will be investigated.

Van Zile said that even though "after an outcry, [the post] was restored…it's very troublesome. Palestinian terror groups have their own Facebook pages which are not deleted, but The Algemeiner can't broadcast its material?"

CAMERA staff members also allege suspicious activities regarding their own Facebook page. They suspect that someone outside of their organization may be altering the settings of CAMERA's Facebook page, particularly when it comes to advertising.

"Our PR person…has said that when buying advertising on Facebook for our page that some of the target audiences have been changed in a way that has undermined the effectiveness of the advertising we have purchased. The target audiences he chose were related to Israel and the Middle East, but when he went back to look at the ad results, he found that the new target audiences were not the ones he chose," Van Zile wrote in a letter to Facebook.

According to CAMERA, Facebook has not yet responded to Van Zile's letter. The Facebook spokesperson who responded to the inquiry by JNS.org would not comment on the letter.

Lewin believes that unlike incitement to violence, Facebook should "not suppress or eradicate any political speech" such the editorial by Lévy.

"I have no idea what defenses Facebook will assert, but the filing of the [Shurat HaDin] lawsuit should encourage it to act responsibly," he said. ■

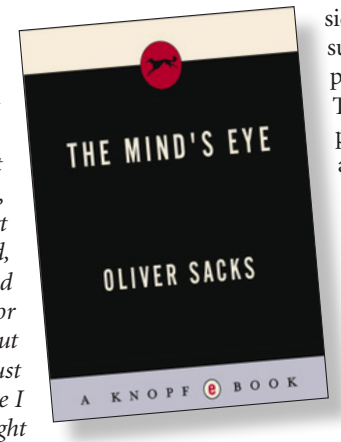
The Mind's Eye: Oliver Sacks ponders sight

Rachel Urist, staff writer

On August 15, 2015, the venerated Dr. Oliver Sacks died. He was known to many as "the poet laureate of medicine." A scientist, scholar, musician, philosopher, swimmer, and prolific writer, he cared deeply about his patients. His studies in neurology became the stuff of legends—and Hollywood. Many learned of him through Robin Williams' portrayal of him in the movie, Awakenings, based on his book of that title. Sacks captured the surreal yet deeply human experience of people afflicted with rare neurological conditions. His chapter on Temple Grandin, in *An Anthropologist on Mars*, helped spike interest in her life and work, resulting in the television movie starring Claire Danes as the autistic, brilliant Grandin. Another collection of case studies, *The Man Who Mistook His Wife for a Hat*, inspired Peter Brook, the seminal writer and theatre-maker of our time, to stage The Man Who, which toured the world.

In the final stages of his illness, Dr. Sacks wrote a series of Op-Ed pieces for *The New York Times*. These Op-Ed pieces were often personal. His piece entitled "Sabbath" (August 14, 2015) paid tribute to his orthodox Jewish parents, both physicians, who remained true to their faith while maintaining busy professional careers. There is something wistful in Dr. Sacks' descriptions of "Shabbos" with his family. He uses the fond, familiar Yiddish name for the weekly holy day and, at the end of his life, finds new meaning in this traditional day of rest.

In *The Mind's Eye* (2010), Dr. Sacks explores cases involving sight. These cases include his own plight. He documents his 2006 journal entries after discovering, to his horror, that he had melanoma in his right eye. He pulls no stops in chronicling both the clinical and emotional details of his condition. Upon first recognizing that his sight was occluded, and then learning that the cause was a tumor, he reports his anxiety in chilling detail.



"JANUARY 8, 2006: I slept fitfully…with dreams and anxieties about the eye, about vision—and, beyond this, about my life. Fears of every sort are rushing through my mind, mixed with (futile) regrets and recriminations that the tumor was not diagnosed earlier. …but I must not think on this; must focus instead on how fortunate I am that the thing has been caught now…and is wholly treatable."

He includes both empirical and theoretical examinations of sight that, as he explains, has many aspects. There is normal, two-eyed, stereoscopic vision, which offers a sense of dimension through depth perception and peripheral vision. There is the flat, two-dimensional, mono-vision when sight in one eye is gone. There is central vision, which establishes context and relativity; persistence of vision, which involves seeing images after light—or sight—has been extinguished. There are illusions, hallucinations, remembered images and fabricated images, sometimes cued by sounds, as in the case of people who have lost their vision, either temporarily or permanently.

He devotes a chapter to "face-blindness," or prosopagnosia, a condition he knew first-hand. Here, the ability to recognize familiar faces (including one's own), is impaired. Intellectual functioning, along with other visual processing, remain intact. Dr. Sacks also experienced semi-blindness, or loss of vision on one side, a condition that makes for sudden appearances and disappearances of people and things. These visual surprises are impossible to anticipate. They are accompanied by danger, bruising, and breakage. "People & objects disappear into thin air or come out of the blue," writes Sacks. Unseen objects make themselves known when they crash, having been unwittingly tipped.

Dr. Sacks includes stories about artists (painters, writers, musicians) whose work suggests strange visual phenomena. Dr. Sacks admits that until his own vision was compromised, he thought that certain artists' work was "far-fetched." He describes, for instance, an Edgar Allan Poe story, "The Sphinx," in which the narrator sees a gigantic jointed creature climbing a faraway hillside. Only later does the narrator realize that this creature was "a minute insect, practically in front of his nose." Dr. Sacks found himself in similar situations when he lost his own stereoscopic vision. On at least one occasion, he tried to clean the lint off his glasses only to realize that the "lint" was a leaf on the sidewalk.

As always, Dr. Sacks leavens his writing with humanity. He writes about his problems as alternately "comic and dangerous." He describes grasping at air when reaching for a canapé at a cocktail party and missing it by six inches or more. And, he writes, "I once poured wine into a friend's lap, missing the glass by almost a foot." More dangerously, he fails to see steps or curbs. If there are no ancillary cues, he sees steps as lines on the ground. He has no idea how deep they are, "let alone whether they go up or down." Going down a flight of stairs becomes a "terrifying hazard." He describes opening his door, and mistaking his doormat for a table, causing him "to come "to an abrupt, confounded halt."

Dr. Sacks acknowledges a deep appreciation of his doctor, "a brilliant physician [and] an extremely sensitive man—very important when dealing with people who have cancer. He listens carefully to what I say and responds with great delicacy and tact." Dr. Sacks' eye for detail is well served by a combination of eloquence and scientific precision. He parses each experience clinically. He locates the problem on the cortical map, anticipates symptoms, and ruminates on consequences. He also associates to cases he has seen professionally and invokes artistic parallels.

Any book by Oliver Sacks is well worth reading. *Musicophelia* addresses the interface between music and neurology. It is about music's magic, a phenomenon that can afflict or heal. *Uncle Tongsten* is a book about metals and chemistry, two of his obsessions during his teenage years. *Seeing Voices* carries the reader into the world of the congenitally deaf. *A Leg to Stand On*, prompted by an accident that left Dr. Sacks feeling "legless," explores the physical basis of identity.

Sacks lived nine years beyond his original diagnosis of melanoma. When treatment was exhausted, he wrote philosophically, musing about time, age, and the sages of old. For me, his death came as a blow. I never met the man, but I miss him. ■

"Lapsed Presbyterian" author carves an unlikely niche: Jewish achievement

By Sean Savage/JNS.org

Despite the horrors of the Holocaust, the 20th century was arguably one of the most successful centuries ever for the Jewish people, especially for Jewish Americans who played a pivotal role in the ascendance of the U.S. as a global superpower.

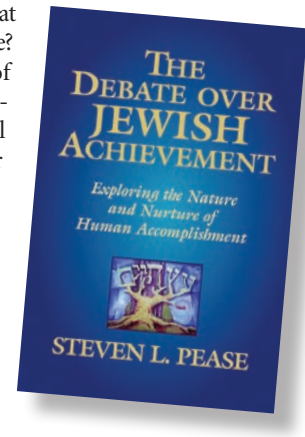
Comprising only about 0.2 percent of the global population, the Jewish people have been disproportionately high achievers in areas such as science, medicine, business, politics, and many other areas. From Albert Einstein and Jonas Salk to the Rothschild family, Jews have made a significant impact on advancing humanity. In fact, Jews have won more than 20 percent of all Nobel Prizes to date.

Author Steven L. Pease, a self-described "lapsed Presbyterian" born and raised in Spokane, Washington, seems like an unlikely individual to discuss Jewish achievement. But throughout his career as a CEO specializing in turnarounds, as well as a venture capitalist and community activist, Pease has had the opportunity to meet many successful Jewish businesspeople and leaders who have influenced his career. This led Pease to write two books on the subject, *The Golden Age of Jewish Achievement*, in 2009, which chronicles the disproportionate achievements of *Jews,* and *The Debate Over Jewish Achievement* in 2015, which explores the "why" behind the "what" of disproportionate Jewish achievements.

JNS.org spoke with Pease about his interest in the Jewish people and the discourse over what has led to their success.

JNS: As a non-Jew and self-described "lapsed Presbyterian," what is your interest in the Jewish people?

Pease: Given my long history of Jewish friends and acquaintances since kindergarten, my initial interest was to explore whether or not my hunch, that Jews are disproportionate high achievers, was true. What I found is simply astonishing and it led to the first book.



So the question is, what has driven the performance? And can we all learn from it? Can we encourage more of us, Jews and non-Jews alike, to be high achievers and contribute in similar ways? I think we can, but first I had to explore it. That is the reason for the second book. More of us need to understand and emulate the values I believe drive the performance. That is how we make the world a better place for all of us.

Much has been written about Ashkenazi Jews and their genetics. Based on your assessment, what is the driving factor behind Jewish success, nature or nurture? Or both?

As with other high achieving groups, there are probably elements of both nature and nurture involved in the performance, but I believe it is much more nurture (culture) than nature (genetics).

In the Jewish case, perhaps the best argument for nature is higher reported Ashkenazi IQs than the average IQs of white Americans and Europeans. However, the counterpart reported IQs of Sephardic Jews are essentially the same as whites. Yet it was the Sephardic Jews who were the disproportionate high achievers during the Spanish Golden Age. It is highly unlikely that genetics can change quickly enough to cause a 10-point IQ drop in the years since.

As explored by academics Maristella Botticini and Zvi Eckstein in their early papers and later book, "The Chosen Few," mandatory education for Jews has been a critical cultural Jewish value for 2,000 years. It was the Roman conquest and destruction of the Second Temple that ended the Sadducees' dominance of Judaism and resulted in rabbinic Judaism taking over as the dominant Jewish denomination. Rabbinic Judaism then made education mandatory for all Jews after 70 AD. This, and at the same time the diaspora began to disperse Jews and they ultimately became tiny minority populations living in small enclaves throughout much of the world. Education was to make them valuable wherever they lived.

In the end, culture was far more important in driving the achievements chronicled in "The Golden Age of Jewish Achievement." Nature matters, but culture matters more.

JNS: What are some unique things about the Jewish people that you have found make them so successful?

Pease: For starters, consider the premium placed on education for 2,000 years. Add the sense that it is what you do in this life that matters, the belief in the importance of free will, choice, and accountability; the premium placed on rationality; tolerance for competing views (as reflected in the Talmud); assertiveness; and verbal skills.

In addition, the values of deferred gratification; the importance of family, a healthy diet, and moderation in alcohol and drugs; a premium placed on skills, autonomy, and independence; tenacity; willingness to be different; and tikkun olam (repairing the world).

JNS: Are there any other ethnic or religious groups that share these values?

Pease: Interestingly, the same values important to Jews are shared by most of the other high-achieving groups such as Mormons, Basques, Sikhs, many other Asian populations, Ismaili Muslims, as well as American groups of Iranian-, Cuban-, Lebanese-, Indian-, and other hyphenated immigrant Americans, and others.

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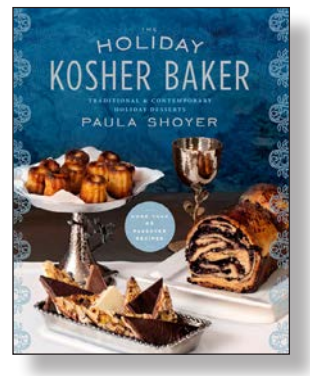
JNS: Do you feel that Jewish culture is superior to other cultures? What can other ethnic or religious groups learn from Jewish success?
Pease: No, I don't, but the mix has helped drive their performance in the same way that Confucian culture helps drive Asians and similar values drive other groups of high achievers. What all of us can do is learn about these values, think about their importance, and encourage ever more people to respect and emulate such values.
JNS: What role has anti-Semitism played in Jewish achievement and what role does it continue to play?
Pease: I think it has played a big part. I associate it with my belief that we learn more from our hardships and mistakes than we do from our successes and good times. Perhaps the role of anti-Semitism was best described by the late and much-honored British historian Eric Hobsbawm, who was Jewish. He said, "Given equal rights at least in theory, a certain degree of unease in relations between Jews and gentiles proved historically useful." He meant it drove Jews to stand out, to strive and perform. Discrimination appears to have driven Jews to be more autonomous, to develop and rely on their own skills, to not depend on others that might turn against them at some point.
JNS: What has been the reaction among the Jewish community to your books? Have some been afraid that your work may actually cause more anti-Semitism?
Pease: There are a range of opinions. Many feel fearful or threatened because they are afraid my efforts will unleash envy and provoke heightened levels of anti-Semitism. For what it is worth, to my knowledge, my books have never stimulated anti-Semitism of any kind. If anything, the reverse has been true. Non-Jews have become more respectful of the positive contributions of high-achieving Jews.
In more than 25 book presentations, [and] radio and television interviews, I have never had a negative question or reaction. When I have spoken before Jewish audiences, they have been uniformly gracious and friendly. I think they also learned I was not trying to take advantage of Jews by writing about them.
JNS: With rising levels of intermarriage and assimilation, do you think that Jews will be able to continue their unique success in the 21st century?
Pease: I am worried about this. I am not too worried about the growth in the numbers of secular Jews. As long as they retain their Jewish cultural values, a disproportionate number of them will continue to achieve greatness. And I am not particularly worried about intermarriage as long as the families retain the values I describe above and they pass those values down.
On the other side of the equation, I have other worries. That is, to the extent the haredi Jewish population is growing quickly, before long it may become the world's dominant Jewish group. If so, I see a decline in disproportionate Jewish achievement. My concern arises from their inclination to shut themselves off from the secular world and from secular education as well as their seeming disregard for The Enlightenment and The Jewish Enlightenment. There is a huge disparity in college graduation rates between haredi Jews (25 percent) and those of the modern Orthodox (65 percent), Conservative (59 percent), Reform (65 percent), and secular Jews. There are also major differences in rates of poverty and in aspirations toward secular achievements.. ■

Refresh your Hanukkah dessert table with pastry chef Paula Shoyer

By JNS.org

It is a truth universally acknowledged that…we can never get tired of Hanukkah latkes and *sufganiyot* (the holiday's deep-fried jelly doughnuts). But there's no harm in adding some culinary variety to this year's Festival of Lights. Pastry chef Paula Shoyer offers a doughnut recipe with a twist as well asa brownie recipes that is great for Hanukkah and will satisfy any sweet tooth.



All of the recipes are courtesy of Shoyer's *The Holiday Kosher Baker* (Sterling Epicure, November 2013).

Vanilla Doughnut Holes (nut free & parve)

Doughnuts and potato latkes are the most traditional Hanukkah foods. Like latkes, doughnuts are best eaten the day they are made, but even on the second day you can get good results by re-heating them. To make doughnuts look festive, roll them in colored sugar.

Servings: 50
- 1/4 ounce (1 envelope; 7g) dry yeast
- 1/4 cup (60ml) warm water
- 1/2 cup (100g) plus 1 teaspoon sugar, divided
- 1/2 cup (120ml) soy milk
- 2 tablespoons (28g) margarine, at room temperature for at least 15 minutes
- 1 large egg
- 2 teaspoons pure vanilla extract
- 1/4 teaspoon salt
- 2¼–2½ cups (280–315g) all-purpose flour, plus extra for dusting
- 1/2 cup (100g) plain or colored sugar for dusting doughnuts
- Canola oil for frying

In a large bowl, place the yeast, warm water, and one teaspoon of the sugar and stir. Let the mixture sit for 10 minutes, or until thick.

Add the remaining sugar, soy milk, margarine, egg, vanilla, salt, and 1½ cups (190g) flour and mix—either with a wooden spoon or with a dough hook in a stand mixer—on low speed. Add 1/2 cup (65g) more flour and mix in. Add 1/4 (30g) cup flour and mix in. If the dough remains sticky, add more flour, a tablespoon at a time, until the dough becomes smooth.

Cover the bowl with a clean dishtowel and let the dough rise for one hour in a warm place. I use a warming drawer (see note below) on a low setting (about 200°F/90°C), or you can turn your oven on to its lowest setting, place the bowl in the oven, and then turn off the oven.

After one hour, punch down the dough by folding it over a few times and reshaping it into a ball. Re-cover the dough and let it rise for 10 minutes.

Dust a cookie sheet with flour. Sprinkle some flour on the counter or on parchment paper and use a rolling pin to roll the dough out until it's about 1/2-inch (1.25cm) thick. Using a small round cookie cutter about 1 to 1½ inches (2.5 to 4cm) in diameter, cut out small circles very close to each other, and place them on the cookie sheet. Re-roll any scraps. Cover the doughnuts with the towel. Place the cookie sheet back in the oven (warm but turned off) or warming drawer. Let the doughnuts rise for 30 minutes.

Heat 1½ inches (4cm) of oil in a medium saucepan for a few minutes and use a candy thermometer to see when the oil stays between 365°F and 375°F (185°C to 190°C); adjust the flame to keep the oil in that temperature range. Cover a cookie sheet with foil. Place a wire rack on top of the cookie sheet and set it near the stovetop.

When the oil is ready, add the doughnut holes to the oil one at a time, top-side down, putting an edge in first and then sliding in the rest of the doughnut; if you drop the doughnuts into the pan an inch or higher from the oil it can splatter and burn your fingers. You can fry up to eight doughnut holes at a time. Cook for 45-60 seconds. Use tongs or chopsticks to turn the doughnut holes over and cook them another 45-60 seconds, or until golden. Lift with a slotted spoon and place on the wire rack to cool. Repeat with the remaining doughnuts.

Place the sugar in a shallow bowl and roll the doughnut holes in the sugar to coat. Store covered at room temperature for up to one day and re-heat to serve.

Note: A warming drawer can be built right into your kitchen cabinet. It is ideal for keeping cooked food hot, warming plates, and even proofing bread dough.

Decorated Brownie Bites

If you're looking for something other than another doughnut or latkes variation, these are great, alternative treats that can be decorated with colored sugars, sprinkles, nonpareils, crushed candies, or nuts.

Servings: 96 one-inch bites

10 ounces (280g) bittersweet chocolate
- 1/2 cup (120ml) canola oil, plus 2 teaspoons for greasing pan
- 1½ cups (300g) sugar
- 1/3 cup (80ml) soy milk
- 3 large eggs
- 2 teaspoons pure vanilla extract
- 1/2 teaspoon salt
- 3/4 teaspoon baking powder
- 1/3 cup (25g) unsweetened cocoa
- 1¼ cups (155g) all-purpose flour
- At least 3 different colored sugars, sprinkles, nonpareils, crushed candies, or ground nuts

Preheat oven to 350°F (180°C). Use 1 teaspoon oil to grease a 9 x 13-inch (23 x 33-cm) baking pan. Line with parchment paper, allowing some to extend up and over the sides. Grease top and sides with the other teaspoon of oil.

Break of chop the chocolate into small pieces and melt it, either over a double boiler or in the microwave oven for 45 seconds, stir, heat for 30 seconds, stir, and heat another 15 seconds if needed, until completely melted.

When the chocolate is melted, add the oil and sugar and whisk well. Add the soy milk, eggs, and vanilla, and whisk again. Add the salt, baking powder, and cocoa—and mix. Finally, add the flour in four parts and whisk well each time. Scoop the mixture into the pan and spread it evenly.

Bake for 30 minutes, or until the top looks dry and a toothpick inserted in the center comes out looking a little gooey. Cool for 30 minutes and then freeze for a minimum of one hour.

Place the decorations into small shallow bowls. Pull up the parchment paper to lift the brownie out of the pan. Trim 1/2 inch (1.25cm) from the sides and cut the short side of the brownie into long 3/4 to 1-inch (2 to 2.5-cm) wide strips. Cut each strip into small squares.

To decorate, press the top or bottom of each brownie into the desired decoration. Store in an airtight container at room temperature for up to three days or freeze them for up to three months. ■

Tips for doughnut-making success

If made properly, fresh doughnuts are never greasy and have a soft bread-like interior. To make healthier doughnuts, bake the doughnuts in a 350°F (180°C) oven for 20 minutes instead of frying.

If the oil is the proper temperature, frying seals the outside layer of the doughnut and prevents the oil from seeping in. If the temperature of the oil is too low, it cannot form an exterior seal, resulting in greasy doughnuts that have absorbed too much oil. If the oil is too hot, the outside will burn before the inside is fully cooked and your doughnuts will be gooey and raw inside. Check the oil temperature between batches and adjust heat if necessary.

The best oils for frying are canola, safflower, or peanut oils.

Do not crowd your doughnuts; it causes the oil temperature to drop. Fry no more than six to eight doughnut holes at a time and no more than four or five larger doughnuts in one batch.

While frying doughnuts, stay put and watch them. They can go from perfect to burnt in moments.

Use the following equipment: round cookie cutters in different sizes, a rolling pin, a heavy medium saucepan that can hold 1½ inches (4cm) of oil with space for the oil to bubble up, a candy thermometer—there is no way to fry properly without maintaining oil temperature between 365°F and 375°F (185°C and 190°C)—chopsticks or silicone spatula for gently turning the doughnuts, a slotted spoon to lift doughnuts out of the oil, a wire rack, and an aluminum-foil covered cookie sheet to put under the wire rack.

The Ragtime Extravaganza returns to the Michigan Theatre

San Slomovits, staff writer

The Ragtime Extravaganza will return to the Michigan Theatre on Saturday, January 23, 2016. Although this will be just the fifth annual Extravaganza, the event has already established itself as a favorite Ann Arbor winter tradition. Each year it has featured a roster of some of the finest local and national musicians, dancers and vaudeville style performers, combined with full house crowds of enthusiastic, knowledgeable fans of the Americana of the late 19th and early 20th century.

The driving force behind the annual Extravaganzas is the River Raisin Ragtime Revue, one of the premier ragtime orchestras in the country. R4 combines top-notch musicianship with meticulous scholarship and attention to authenticity. But lest you think that an R4 event is dry history or bloodless, academic concertizing, think again. Under the leadership of founder and director, William Pemberton, R4 totally enters into the vibrant spirit of the ragtime era, and the January Extravaganzas have all been energetic, bigger than life, vaudeville styled entertainment of the highest quality. Extravagant is the correct adjective!

Full disclosure: Pemberton invited my brother Laz and I, as the duo Gemini, to participate in the upcoming Extravaganza. Laz was unavailable and so I offered Pemberton the option of having my daughter Emily, bassist Jacob Warren and myself performing in the Extravaganza, and he accepted our offer. He also suggested we perform Jewish influenced music of the period for the Extravaganza.

What follows is a conversation I had with Pemberton about that aspect of the ragtime era.

Pemberton: It's obvious that there is a huge Jewish influence in this music. I think very often it's easy for our group (the River Raisin Ragtime Revue) to concentrate on the African American origins of the music. I think that's the case, later in history, with jazz as well. And yet we often say in programs that ragtime is America's first original style of popular music and sometimes we go so far as to say it's our first example of world music because it is taking African American elements, with Eastern European harmonies, and western European musical structures, and Latin rhythms as well. (So many of the ragtime pieces reflect this huge Latin craze around 1910.) So ragtime takes all these elements and makes something unique that becomes popular across the nation and becomes truly American. And that Jewish, that Eastern European portion is there in the music itself, with those harmonies.

I'll give you a local example. In 1895 Harry Zickel wrote a piece he wrote called *Black America*. Just listen to this for a second and tell me what you hear.

(Here Pemberton played a few minutes of R4 playing *Black America*. The tune was in a minor key, and though syncopated, the melody and the harmonies both had a very Old World, Eastern European-feel.)

WJN: If you played that now with a typical klezmer clarinet or fiddle leading it, you could pass it off as a klezmer tune and nobody would say it's not.

Pemberton: Sure. So it's there in the music. This is one of the earliest syncopated pieces out of Detroit by a band that was led by Harry Zickel. I'm not certain Zickel was Jewish, I haven't done that research, but he was part of Zickel Brothers, a music publishing company in Detroit, and he wrote this syncopated music—it wasn't called ragtime yet—but this new music was making its way across the country and Detroit had African American bands at that time playing this type of music.

Often I find myself in rehearsal turning to our clarinet player and saying, "We need more of a klezmer feel." The music is asking for it and it's appropriate, because it would have been played that way at the time. That tune, Black America, was in1895. We say that the ragtime era starts in 1897 simply because those were the first published rags. Obviously there were rags being played by pianists before that, and even by bands before that. And if we go to the end of the ragtime era, Scott Joplin's last piece in 1914, Magnetic Rag, that has two strains just full Yiddish music. In fact there's quotes, and I can't remember who it was at the time, saying, "I didn't know that Scott Joplin was Jewish!" (Laughter) If you go and listen to that, you'll hear it. Joplin was living in New York at the time, and he lived in the neighborhood of the Yiddish theaters. He was hearing that music. He also incorporated the blues into that piece, because the blues had made it to New York by then as well. Ragtime is melting pot music.

So we have it in the music, we also have it in the publishing. We've got publishers starting at the beginning of the Tin Pan Alley era, we have Charles K. Harris, who wrote After the Ball, the first 5,000,000 selling piece. He became this huge publisher. You've got the Whitmore Brothers, you've got Leo Feist, Joseph Stern, Edward Marks, the Schubert Brothers, Ted Snyder who hires Irving Berlin, you've got major publishers there repre-

sented the Jewish influence as well, there's no denying that. And you've also got the performers. Tin Pan Alley and vaudeville intersect, the publishing and the performing, and so we've got Fannie Brice and Sophie Tucker, and Gallagher and Shean. (I think Shean was an uncle of the Marx Brothers, if I'm not mistaken.) You've got Joe Weber and Lew Fields, and Fields' daughter is, I believe, Dorothy Fields, the great lyricist, Nora Bayes, Eddie Cantor, Al Jolson, the list goes on and on.

WJN: I was fascinated to read how in the early part of the 20th century, Al Jolson brought African-American performers into venues where they normally were not yet allowed, in the same way that Benny Goodman, years later, also brought the great African-American guitarist, Charlie Christian, before white audiences.

Pemberton: Obviously these days that's hard to address. It is so hard to do because nobody nowadays can think in a historical context. It's impossible, we just can't remove what we now know and put ourselves in our country a hundred years ago. What was commonplace, even though it was wrong, was accepted at the time. So we have the whole era that the R4 is performing from that is called the Coon Song era. There are so many horrible lyrics, with all of this music, and so our job is trying to address history, not whitewash over it. We also let people know why we're doing it and we do it a little bit at a time, so that they understand what we mean and what we're attempting to do. We can't run from who we are. We live in a world where everybody wants to just say let's move on from where we are now and forget about all this history, but the history defines us, it's a part of us. We try to talk about it in our shows, and I think we do a pretty good job, but it's delicate. Take Al Jolson, how do you do a show on Al Jolson? When we present that we say, "Obviously, black face was wrong."

WJN: It's interesting to me that Irving Berlin wrote Yiddle On Your Fiddle, and other songs with recognizable Jewish influences. He wasn't shying away from acknowledging that he was Jewish. And of course others did that too. Charles Harris wrote, A Rabbi's Daughter in 1899. Later there's Bei Mir Bistu Shein and Dona Dona, and so many others…

Pemberton: That's correct. Different performers addressed it in different ways. Nora Bayes addressed her Jewishness, Irving Berlin certainly…others just wanted to assimilate. You can understand both, I think, trying to eke out a living. Harry von Tilzer, who wrote Take Me Out to the Ballgame, was from Detroit. He was originally named Harry Gumm, his father's name was Jacob Gumbinsky. In that business world at that time, I guess I can understand.

WJN: Anti-Semitism, while nowhere near as lethal to most American Jews, as racism was to blacks, was nevertheless very much in existence in the late 19th and into 20th century America. So it was a pretty risky thing to do to publicly proclaim, "Hey, I'm Jewish, and I'm not going to hide that."

Pemberton: I agree. Even much later… I studied at the University of Michigan under Abe Torchinsky. He played 23 years with the Philadelphia Orchestra, and he told me stories. He was from a family of Russian Jews, and he told me that that when he came to New York, playing clubs, he changed his name to Abe Torchin. He was nervous of being a Jew, playing in those clubs, because he was playing string bass and tuba in any gig he could get. He became a great orchestral player but he was making a living playing jazz, playing whatever music he could, as we all do as musicians. (Laughter) This was not in 1900; this would have been WWII era. ■

The 2016 Ragtime Extravaganza will be held on Saturday, January 23, at 8 p.m. at the Michigan Theater. The lineup will include Reginald Robinson, a McArthur "Genius Award" winner pianist/composer from Chicago; Stephanie Trick, a young stride and ragtime phenom; her husband, Paolo Alderighi, an award winning Italian early jazz pianist; the trio of San, Emily and Jacob; jazz pianist and scholar, James Dapogny; the Ragdoll dancers, Lushes LaMoan, the Detroit burlesque dancer; Brinae Ali, tap dancer with Savion Glover's troupe; and Arwulf Arwulf will be master of ceremonies. The Chenille Sisters were scheduled to be in the program but have had to cancel due to serious illness. They will be replaced by the vaudeville group, Top Hat Side Show. Toledo's Cake Walkin' Jass Band will open, and the River Raisin Ragtime Revue will be featured throughout the evening.

December 2015

Tuesday 1

Journey of the Soul: An Exploration of Life, Death, and What Lies Beyond: Chabad. Jewish Learning Institute (JLI) course. What is a soul? Where does it go after it departs this world? Do Jews believe in heaven and hell? 9:30 a.m. and 7:30 p.m.

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Shalom Gever: TBE. Unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn about anti-bullying self-defense. 12-week semesters for belt advancement. Drop-ins welcome. Enrollment open for students and their parents. Taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 18 years. For information, contact TBE office at 665-4744 or Rabbi Gluck at info@shalomgever.org. Mondays in TBE Social Hall and Tuesdays and Fridays in TBE Core. 4:15–7 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Beyond Pentateuch: TBE. 7:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 2

Lunch and Learn: BIC. Noon.

Group Spirituality Exploration: TBE. 12:30–2 p.m.

Mahj: TBE. Off-site. 1–3 p.m.

Thursday 3

Adult Jewish Yoga with Shlomit: TBE. Held on the lower level in rooms 9 and 10. Set an intention based on weekly Torah portion and work on strength. Bring your own mat. Semester price is $120 or purchase punch card with 10 classes, 11th class free for $100. For information or to purchase punch card, contact aostfield@templebethemeth.org. Noon–1:15 p.m.

Concert: JCC. Performance by pianist Lillian Freedland, who has attended the Detroit Institute of Musical Art and has provided accompaniment for modern dance and choral classes with Detroit schools and who has played piano in metro Detroit night clubs. For information, contact rachaelhoffenblum@jccannarbor.org or phone 971-0990. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. For practitioners of all levels. Intention and instruction followed by 30-minute silent meditation. Facilitated by SooJi Min, Judy Freedman, and Quyen Epstein-Ngo. Min, TBE's executive director, recently completed 16-month mindfulness teacher training program sponsored by the Jewish Spirituality and Awakened Heart Project. Freedman has been meditating for 20 years and has attended a three-year training in Jewish Meditation sponsored by Philips Foundation at Chochmat ha Lev. Epstein-Ngo is a therapist who holds a joint doctoral degree in Clinical Psychology and Women's Studies. Meets in TBE Chapel. 1:15–2 p.m.

Midrash in Hebrew: BIC. 1:30 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Nachamu Training: TBE. 7–9 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. Thursdays.

Friday 4

Lunch and Learn: TBE. Each week, Rabbi Levy brings his choice of text from both inside and outside the Jewish tradition, from the Torah to the medieval period through to modernity. Drop in when you can and bring your lunch. TBE Adult Lounge. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat Service in Sanctuary at 5:45 p.m. Tot and Sukkat Shalom Dinner at 6:15 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

First Friday Shabbat: JCS. Once a month gathering to welcome Shabbat with songs, candle lighting, wine and challah. Followed by a short thematic program in which members of the congregation offer their thoughts. Children always welcome. Held in the JCC lounges. Dinner is $10 per person or $25 for a family of four. RSVP online at www.jewishcultural society.org. Begins at 6:30 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 5

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

B'nai Mitzvah: TBE. 10–11:30 a.m.

Maleve Malka Series Presentation: AAOM. Series of monthly presentations held during the cold, dark Ann Arbor evenings. Cataracts are the most common cause of blindness on the planet and tonight's presentation of "Sweet is the Light: Curing Blindness Through the Ages" is offered by Zvi Kresch. Kresch will address the evolution of cataract surgeries, whose history began long before anesthesia or antiseptics. Kresch is a faculty member at the UM Kellogg Eye Center and prior to coming to UM, he spent time travelling with his wife and practicing ophthalmology abroad with The Himalayan Cataract Project. Refreshments served. Held in the UM Hillel Lounge. 8 p.m.

Shabbat services: See listing at the end of the calendar.

Sunday 6

Gan Katan: BIC. 9:30 a.m.

Social Action Committee Meeting: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Hanukkah Celebration: JCS. Family oriented program featuring candle lighting, singing and dancing, games and Hanukkah Shop where kids can purchase gifts for family and friends. Also, lots of latkes! At the JCC. 10:30 a.m.–Noon.

Brunch and Lecture: JCC. "From Two Shahs to the Islamic Republic," presented by Al Gourdji. For information, contact karenfreedland@jccannarbor.org or phone 971-0990. 11 a.m.–1 p.m.

Celebrate Hanukkah with Hadassah: Hadassah. Light the menorah, rekindle friendships, and enjoy light refreshments. Take part in fun gift exchange by bringing wrapped present – one made by you or purchased for $10 or less. Suggested donation of $10 to Hadassah Hospital's Campaign, We Can't Stop the Bloodshed, But We Can Stop the Bleeding. At home of Sue Adler, 3010 Exmoor. For information or to RSVP, contact Maxine Solvay at solvaym@att.net or phone 668-1901. 1 p.m.

Social Action Film Series: BIC. Showing of The Great Dictator. 1:30 p.m.

Menorah Building: Chabad. At Home Depot on Carpenter Road. 2–4 p.m.

Maccabi Games Informational Meeting: JCC. Learn more about the Maccabi Games, the largest gathering of Jewish teens in the world. Jewish Community Centers throughout the United States, Israel and Mexico send teen athletes to compete in an annual Olympics-style event. When not competing, teens take on community service projects, bond with host families, and enjoy social events. For information, contact deborahryan@jccannarbor.org or phone 971-0990. 3–4 p.m.

Rishonim Hanukkah Party: TBE. 3–4:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Biblical Hebrew Grammar: TBE. 7:45–9 p.m.

Monday 7

Shalom Gever: TBE. 4:15–7 p.m.

Dilemmas of Faith Series: BIC. 6 p.m.

Keshet: TBE. 6–8:30 p.m.

Memoir Writing Workshops: TBE. 7–9 p.m.

Tuesday 8

Journey of the Soul: An Exploration of Life, Death, and What Lies Beyond: Chabad. Jewish Learning Institute (JLI) course. 9:30 a.m. and 7:30 p.m.

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Spirituality Book Club: TBE. 7:30 p.m.

Sounds of the Soul: BIC. 7 p.m.

Interfaith Service of Affirmation and Reception: TBE. 7:30–9:30 p.m.

A Season of Mussar I: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 9

Lunch and Learn: BIC. Noon.

Hanukkah Celebration: BIC. 5 p.m.

Thursday 10

Spirituality Book Club: TBE. Noon–1 p.m.

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

Concert: JCC. UM Hillel concert, featuring music of Emily Camras, cello performance major at the University of Michigan. Camras has performed all over the world, including Washington, DC, Moscow, St. Petersburg and London at the BBC Proms. For information, contact rachaelhoffenblum@jccannarbor.org or phone 971-0990. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Midrash in Hebrew: BIC. 1:30 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

One Candle for Tzedakah: JCC. Event designed to help parents teach children that it is better to give than to receive. Many families choose to not exchange gifts on this night, instead bringing an unwrapped toy to donate to Toys for Tots for those in need during the holiday season. Enjoy traditional Hanukkah foods, games and a special performance by Wild Swan Theater. $20/family in advance; $26/at the door. $10/per person in advance; $15/at the door. Register online at www.jccannarbor.org or by contacting ethankrasnow@jccannarbor.org. 6–8 p.m.

Chai'Nukah Party: Ann Arbor ORT. Suggested $18 (chai) donation to ORT America and a new or gently used wrapped book for a Book Exchange. RSVP to Jayne Reiss at jreiss17@verizon.net. Rides available by request. At home of Ruth Petit. 6 p.m.

Jewish Storytellers in America: TBE. 7–8:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 11

Social Work Continuing Education Course: Getting Ready for Death: JCC. This course provides an opportunity to explore issues surrounding one's own death, including understanding the business of death, funeral and rituals, and end of life conversations. For information, contact Jewish Family Services at 769-0209. 8–10 a.m.

Lunch and Learn with Rabbi Levy: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat Service in Sanctuary at 5:45 p.m. Brotherhood Latke Dinner from 6:30–7:30 p.m. Shira from 6:45–7:15 p.m. Shabbat Service | Hanukkah Service with Worship Band from 7:30–9 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 12

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Morning with the Rabbis–6th Grade: BIC. 9:30 a.m.

Bar Mitzvah: TBE. 10–11:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

R&R Hanukkah Party: TBE. Off-site from 6–9 p.m.

Public Menorah Lighting and Fire Show: Chabad. At Liberty Plaza in downtown Ann Arbor. 7:30 p.m.

Shabbat services: See listing at the end of the calendar.

Sunday 13

Men's Club Planning Session: BIC. 9:30 a.m.

Bar/Bat Mitzvah Family Series 7th Grade Siyyum and Brunch: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

JFS Expansion Celebration: JFS. RSVP to mgress@jfsannarbor.org. 2–4 p.m.

Memoir Reading in the Library: TBE. Hear from local memoir writers about what it took for them to write and publish memoirs. No RSVP necessary. TBE Library. 4:30–6 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Hanukkah on the Bowl: Chabad. At Revel and Roll. $10 per person for shoes and games.

Biblical Hebrew Grammar: TBE. 7:45–9 p.m.

Monday 14

Shalom Gever: TBE. 4:15–7 p.m.

Keshet: TBE. 6–8:30 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 15

Journey of the Soul: An Exploration of Life, Death, and What Lies Beyond: Chabad. Jewish Learning Institute (JLI) course. 9:30 a.m. and 7:30 p.m.

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays. See first Tuesday of month.

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Calendar

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 16

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

DAMES Dinner: TBE Sisterhood. 6–9 p.m.

Board Meeting: BIC. 8 p.m.

Thursday 17

Jewish Yoga: TBE. Noon–1:15 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Midrash in Hebrew: BIC. 1:30 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Nachamu Training: TBE. 7–9 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. Thursdays.

Friday 18

Lunch and Learn with Rabbi Levy: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat Service in Sanctuary at 5:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service | Birthday and Anniversary Celebration Service from 7:30–9 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 19

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11 a.m.

Shabbat services: See listing at the end of the calendar.

Sunday 20

Adult Education: JCS. Session facilitated by longtime JCS member Bob Davidow. Check jewishculturalsociety.org for updated information. At the JCC. 10 a.m.–Noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 21

KidZone Vacation Day: JCC. Kidzone Vacation Days provide fun and adventure for children in K-5 when Ann Arbor Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge, complete with computers, games, and a reading area; have arts and crafts time; play sports; and watch a kid-friendly movie. For information including pricing or to register, visit www.jccannarbor.org, contact tamaralewis@jccannarbor.org or phone 971-0990. 7:30 a.m.–6 p.m. Also December 22, 23, 28, 29 and 30.

Shalom Gever: TBE. 4:15–7 p.m.

Tuesday 22

KidZone Vacation Day: JCC. See December 21.

Journey of the Soul: An Exploration of Life, Death, and What Lies Beyond: Chabad. Jewish Learning Institute (JLI) course. 9:30 a.m. and 7:30 p.m.

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 23

KidZone Vacation Day: JCC. See December 21.

Thursday 24

Annual Chinese Dinner: BIC. 6 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. Thursdays.

Friday 25

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat Service in Sanctuary at 5:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 26

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: See listing at the end of the calendar.

Sunday 27

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Monday 28

KidZone Vacation Day: JCC. See December 21.

Shalom Gever: TBE. 4:15–7 p.m.

Memoir Writing Workshop: TBE. 7–9 p.m.

Tuesday 29

KidZone Vacation Day: JCC. See December 21.

Journey of the Soul: An Exploration of Life, Death, and What Lies Beyond: Chabad. Jewish Learning Institute (JLI) course. 9:30 a.m. and 7:30 p.m.

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 30

KidZone Vacation Day: JCC. See December 21.

Thursday 31

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. Thursdays.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

January 2016

Friday 1

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat Service at 5:45 p.m. Sukkat Shalom at 5:45 p.m. Shira at 5:45 p.m. Shabbat Service from 7:30–9 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 2

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11 p.m.

Shabbat services: See listing at the end of the calendar.

Sunday 3

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Monday 4

Shalom Gever: TBE. 4:15–7 p.m.

Keshet: TBE. 6–8:30 p.m.

Memoir Writing Workshop: TBE. 7–9 p.m.

Tuesday 5

Journey of the Soul: An Exploration of Life, Death, and What Lies Beyond: Chabad. Jewish Learning Institute (JLI) course. What is a soul? Where does it go after it departs this world? Do Jews believe in heaven and hell? 9:30 a.m. and 7:30 p.m.

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103:TBE. 6–7 p.m.

Group Spirituality Exploration: TBE. 6–7:30 p.m.

Yoga Drop-In: TBE. 6:30–7:30 p.m.

A Season of Mussar I: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 6

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Thursday 7

Jewish Yoga: TBE. Noon–1:15 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

[E]met: An Honest Conversation about Death: TBE. 7–8:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. See first Thursday of month.

Friday 8

Lunch and Learn with Rabbi Levy: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Shira from 6:45–7:15 p.m. Pre-Service Reception from 6:45–7:45 p.m. Shabbat Service with Worship Band | Honoring Terri Ginsburg from 7:30–9 p.m.

First Friday Shabbat: JCS. Once a month gathering to welcome Shabbat with songs, candle lighting, wine and challah. Followed by a short thematic program in which members of the congregation offer their thoughts. Children always welcome. Held in the JCC lounges. Dinner is $10 per person or $25 for a family of four. RSVP online at www.jewishcultural society.org. Begins at 6:30 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 9

Torah Study: TBE. 8:50–9:50 a.m.

Hebrew in Ivrit: TBE. 9:30–10:30 a.m.

Sweatshirt Shabbat: BIC. With Cholent Kiddush Luncheon. 9:30 a.m.

Chapel Service: TBE. 10–11:00 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: See listing at end of calendar.

Sunday 10

Men's Club Planning Session: BIC. 9:30 a.m.

Social Action Committee Meeting: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Rishonim Snow Fun: TBE. Off-site. 1–3 p.m.

Library Memoir Program: TBE. TBE Library. 4:30–6 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Spotlight Series: BIC. "Same-Sex Marriage and the Constitution," presented by Richard Primus. 7:45 p.m.

Monday 11

Shalom Gever: TBE. 4:15–7 p.m.

Keshet: TBE. 6–8:30 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 12

Journey of the Soul: An Exploration of Life, Death, and What Lies Beyond: Chabad. Jewish Learning Institute (JLI) course. What is a soul? Where does it go after it departs this world? Do Jews believe in heaven and hell? 9:30 a.m. and 7:30 p.m.

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Spirituality Book Club: TBE. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 13

"Rising from the Rubble: Creating the Museum of the History of the Polish Jews:" Frankel Institute. Presented by Barbara Kirshenblatt-

ב"ה

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JEWISH WOMEN'S CIRCLE
MIKVAH
JEWISH ART CALENDAR
CHABAD HEBREW SCHOOL
JLI: JEWISH LEARNING INSTITUTE
GAN YELADYIM PRESCHOOL ENRICHMENT CLASS

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Royal Philharmonic Orchestra

Pinchas Zukerman, principal guest conductor and violin

Monday, January 11 // 7:30 pm
Hill Auditorium

Founded by Sir Thomas Beecham in 1946, the Royal Philharmonic Orchestra made its UMS debut in 1950 and last performed in Hill Auditorium over 20 years ago. This concert features Pinchas Zukerman both at the helm and as the featured soloist. The program features Edward Elgar's "Enigma" Variations, a set of 14 variations on a single theme, each variation a musical sketch of someone in his close circle of acquaintances.

PROGRAM

Beethoven	*Egmont* Overture, Op. 84
Beethoven	Violin Concerto in D Major, Op. 61
Elgar	"Enigma" Variations, Op. 36

SUPPORTED BY **Gil Omenn and Martha Darling** and by **Max Wicha and Sheila Crowley**

MEDIA PARTNERS **WGTE 91.3 FM** and **WRCJ 90.9 FM**

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What's in a Song?
Martin Katz, CURATOR AND PIANIST

Friday, January 8 // 8 pm
Lydia Mendelssohn Theatre

In this kickoff event to UMS's Song Remix Series, Martin Katz joins with David Daniels, Frederica von Stade, Jesse Blumberg, Janai Brugger, and William Ferguson for an exploration of song, with each artist performing an individual set.

SUPPORTED BY **Maurice and Linda Binkow**

Jamie Barton, MEZZO-SOPRANO
Martin Katz, PIANO

Sunday, January 10 // 4 pm
Lydia Mendelssohn Theatre

Jamie Barton is only in her early 30s but has already scored leading roles in some of the most prestigious opera houses in the world, drawing high marks for her sumptuous voice.

PROGRAM

Includes works of Turina, Chausson, Schubert, Dvořák, and Rachmaninoff

MEDIA PARTNER **WRCJ 90.9 FM**

Chamber Music Society of Lincoln Center

Wu Han, piano and artistic director

Friday, January 22 // 8 pm
Rackham Auditorium

PROGRAM

Mozart	Quartet in E-flat Major for Piano, Violin, Viola, and Cello, K. 493
Schubert	Rondo in A Major for Violin and Strings, D. 438
Mendelssohn	Double Concerto in d minor for Violin, Piano, and Strings

MEDIA PARTNERS **WGTE 91.3 FM** and **WRCJ 90.9 FM**

Igor Levit, PIANO

Saturday, February 6 // 8 pm
Hill Auditorium

"His superb live performance confirmed the impression of his recording: A major new pianist has arrived." (*New York Times*)

PROGRAM

Bach	Partita No. 4 in D Major, BWV 828
Schubert	Six Moments Musicaux, D. 780
Beethoven	Sonata No. 17 in d minor, Op. 31, No. 2
Prokofiev	Sonata No. 7 in B-flat Major, Op. 83

SUPPORTED BY **Ilene H. Forsyth Choral Union Endowment Fund**

MEDIA PARTNER **WGTE 91.3 FM**

The Last Sonatas
Sir András Schiff, PIANO

Tuesday, February 16 // 7:30 pm
Thursday, February 18 // 7:30 pm
Saturday, February 20 // 8 pm

UMS is thrilled to bring all three concerts of "The Last Sonatas" to Ann Arbor, presented over the course of a week in Rackham and Hill Auditoriums. Sir András Schiff performs the final three sonatas by Mozart, Beethoven, Haydn, and Schubert.

INDIVIDUAL CONCERTS ARE SUPPORTED BY **Joel Howell and Linda Samuelson, Natalie Matovinović, Jeffrey MacKie-Mason and Janet Netz,** and **Carl Cohen**

MEDIA PARTNERS
WGTE 91.3 FM and **WRCJ 90.9 FM**

Calendar

Gimblett, Chief Curator at the POLIN Museum. UM Museum of Art, Stern Auditorium, 525 South State Street. For information, see http://www.lsa.umich.edu/judaic/events. 5:30–7 p.m.

Issues for Aging: Sex As We Age–The Challenges and Joys: JFS. At the JCC. RSVP to programs@jfsannarbor.org. 7–8:30 p.m.

Thursday 14

Jewish Yoga: TBE. Noon–1:15 p.m.

Spirituality Book Club: TBE. Noon–1 p.m.

"In Home Care:" JCC. Presentation on "aging in place" by Michigan Attorney General's Office and Office of Consumer Protection. Are you or a loved one worried about being able to stay in your own home as you age? Topics will include what you can do to modify your home now, demystifying in-home care, and what to look for in a nursing home. For information, contact Rachael Hoffenblum at rachaelhoffenblum@jccannarbor.org or phone 971-0990. 1–2 p.m

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. Thursdays. See first Thursday of month.

Friday 15

Lunch and Learn with Rabbi Levy: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Shira from 6:45–7:15 p.m. Shabbat Service | Shabbat Shira with Kol Halev from 7:30–9 p.m.

Friday evening services: See listing at end of calendar.

Saturday 16

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Hebrew in Ivrit: TBE. 9:30–10:30 a.m.

Bar Mitzvah: TBE. 10–11:30 a.m.

Shabbat services: See listing at the end of the calendar.

Sunday 17

BIRS Mitzvah Day: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 18

KidZone Vacation Day: JCC. Kidzone Vacation Days provide fun and adventure for children in K-5 when Ann Arbor Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge, complete with computers, games, and a reading area; have arts and crafts time; play sports; and watch a kid-friendly movie. For information including pricing or to register, visit www.jccannarbor.org, contact tamaralewis@jccannarbor.org or phone 971-0990. 7:30 a.m.–6 p.m.

Music with Friends @ the J: JCC. Afternoon of music starring Ann Arbor Symphony Orchestra. $10/per person. For information or to register, contact karenfreedland@jccannarbor.org or phone 971-0990. Tickets also available at www.a2so.org. 1–3 p.m.

Shalom Gever: TBE. 4:15–7 p.m.

Tuesday 19

Journey of the Soul: An Exploration of Life, Death, and What Lies Beyond: Chabad. Jewish Learning Institute (JLI) course. What is a soul? Where does it go after it departs this world? Do Jews believe in heaven and hell? 9:30 a.m. and 7:30 p.m.

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m.

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Yoga Drop-in: TBE. 6:30–7:30 p.m.

Sounds of the Soul: BIC. 7 p.m.

A Season of Mussar I: BIC. 7:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 20

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Thursday 21

Jewish Yoga: TBE. Noon–1:15 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Nachamu Training: TBE. 7–9 p.m.

Issues for Parenting: Promoting Financial Literacy for Youth: JFS. At the JCC. RSVP to programs@jfsannarbor.org. 7:30–9 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. Thursdays.

Friday 22

Lunch and Learn with Rabbi Levy: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Shira from 6:45–7:15 p.m. Shabbat Service | NFTY from 7:30–9 p.m.

Friday evening services: See listing at end of calendar.

Saturday 23

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Morning with the Rabbis–6th Grade: BIC. 9:30 a.m.

Hebrew in Ivrit: TBE. 9:30–10:30 a.m.

100th Anniversary Kick-Off Shabbat: BIC. 9:30 a.m.

Chapel Service: TBE. 10–11 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: See listing at end of the calendar.

Sunday 24

Volunteer Brunch and Social Action Film Series: BIC. Showing of Grown in Detroit. 10 a.m.

Tu B'Shevat Celebration: JCS. Celebrate the New Year of the Trees with an environmentally focused event. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Shir Chadash: TBE. 5–6 p.m.

Hunger Bowl Dinner: TBE Sisterhood. 6–8 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 25

Shalom Gever: TBE. 4:15–7 p.m.

Keshet: TBE. 6–8:30 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 26

Journey of the Soul: An Exploration of Life, Death, and What Lies Beyond: Chabad. Jewish Learning Institute (JLI) course. What is a soul? Where does it go after it departs this world? Do Jews believe in heaven and hell? 9:30 a.m. and 7:30 p.m.

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m.

Shalom Gever: TBE. 4:15–5:45 p.m.

Yoga Drop-in: TBE. 6:30–7:30 p.m.

Beyond Pentateuch: TBE. 7:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 27

Lunch and Learn: BIC. Noon.

Thursday 28

Jewish Yoga: TBE. Noon–1:15 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Guys Night Out: TBE Brotherhood. Off-site @ Zamaan. 6–8 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. Thursdays.

Friday 29

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

Friday Night Lights Service and Dinner: BIC. 6 p.m.

Friday evening services: See listing at end of calendar.

Saturday 30

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Hebrew in Ivrit: TBE. 9:30–10:30 a.m.

Chapel Service: TBE. 10–11 a.m.

Quiz Night: BIC. 7 p.m.

Shabbat services: See listing at the of calendar.

Sunday 31

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Adult Education: JCS. Check for topic information at jewishculturalsociety.org. 10 a.m.–Noon.

Bar/Bat Mitzvah Family Series–6th Grade: BIC. 10:30 a.m.

All Ensemble: TBE. 4–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Board Retreat: BIC. 8 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Fequently listed phone numbers andaddresses of organizations

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Developing a Jewish Environmental Ethic

Saturday, January 23, at the JCC
2935 Birch Hollow Drive, Ann Arbor MI 48108

4:00 pm: Text Study and Discussion

5:30 pm: Tu B'Shevat Seder
with delicious vegetarian supper

Free with pre-registration

http://shabbaton-foodlandjustice.eventbrite.com

more info at www.aarecon.org

Michael Strassfeld
Rabbi Emeritus,
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Ann Arbor Reconstructionist Congregation
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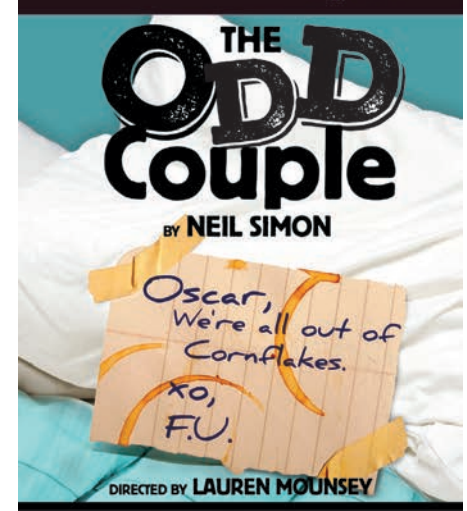

Jan. 21 - March 26 2016

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Tickets go on sale: December 14 @ 10:00 AM

FOR TICKETS:
734·433·7673 or PurpleRoseTheatre.org

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Vitals

Mazel tov

Samuel Berkooz on his bar mitzvah, December 5.
Max Klarman on his bar mitzvah, December 12.
Rich and Sally Adler on the birth of their grandson, Elijah Jacob, son of Steven and Jessica Adler.
Rabbi Allan D. Kensky on the birth of his grandson, Simon Neal Kensky, son of Eitan and Jen Kensky.
Evan Eisman on his bar mitzvah, December 5.
Zach Newpol on his bar mitzvah, December 5.
Eleanor Mills on her bat mitzvah, December 12.
Dalin Adler on his bar mitzvah, January 16.

Condolences

Caroline Shevrin on the death of her mother, Barbara Green, October 24.
David Allan on the death of his wife, Susan Allan, also mother of Jennifer Allan, October 27.
Ruth Bardenstein on the death of her father, Max Bardenstein, October 31.
Rachel Beaver on the death of her mother, Carolyn Watson, October 31.
Edward D'Angelo on the death of his mother, Evelyn D'Angelo, November 9.
Joan Rosenblum on the death of her husband, Robert Rosenblum, November 19.
Paul Adler on the death of his father, Jack Adler, November 21.
Denise Thal on the death of her mother, Ileane Levine Thal, November 24.

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Shabbat Candlelighting

December 4	*4:42 p.m.*	*January 1*	*4:52 p.m.*
December 11	*4:42 p.m.*	*January 8*	*4:59 p.m.*
December 18	*4:43 p.m.*	*January 15*	*5:06 p.m.*
December 25	*4:47 p.m.*	*January 22*	*5:15 p.m.*
		January 29	*5:24 p.m.*

Happy Hanukkah!
from the Washtenaw Jewish News

This holiday season you must have a reason,
A reason for seeing while the cold winds are breezing.
Your vision, it's blurry,
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And your old frames are bent.
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